THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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To CLERGYMEN.—Any Clergymen sending in ten dollars, with the names of four new subscribers, shall receive a fifth copy, without charge, for one year.

THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

CONFLICTS OF EPISCOPAL JURISDICTION.

Some weeks since we commenced preparing an article to bring to the notice of our brethren of the Protestant Episcopal Church in the United States a question of practical importance, in regard to the exercise of that Episcopal jurisdiction which they chiefly regard as essential to the *validity* of Gospel ministrations. But while waiting to get access to an authority or two, we find the whole matter stated very clearly in an article from the (London) *Church and State Gazette*, copied in the (Boston) *Christian Witness*, of May 11. The case is substantially this:

The authorities of the Protestant Episcopal Church in the United States have made a valid appointment of Rev. Dr. Boone as Bishop of China, and he has been for some years a resident at Amoy, within his diocese. And now lately, the Church of England by law established, acting through the British Queen as its acknowledged head, has made an equally valid appointment of Rev. Dr. Smith as Bishop of Victoria, to reside at Hong Kong, in China, having a territorial jurisdiction, it is supposed, precisely coëxtensive with Bishop Boone's. Now the question arises. How is the jurisdiction of the two bishops to be kept distinct, so that conscientious Episcopalians may know that they are enjoying valid ordinances and putting forth canonical obedience, so as to be sure that they are in the right way to be saved?

Both the bishops derive their ordination from the Archbishop of Canterbury, but one receives his appointment from the government of Great Britain, acting on behalf of a body which has been constituted by the laws of that nation, and the other from a voluntary association of individuals sprung up in the United States, without any concern or sanction of the government. One represents the Church of England, the other a portion of the Church of Christ. Both speak the same language, and acknowledge the same terms of communion.

To complicate this question we find that when Dr. Alexander was consecrated Bishop of Jerusalem, the primate assured the Bishops of the corrupt and idolatrous Eastern churches that his jurisdiction should be confined to converted Jews. Which of the bishops in China is to have charge of the converted Chinese? What is to prevent a conflict of claims? And to what common superior shall they look to decide?

Again, in 1844 the Bishop of London assured the Bishop of Glasgow that English clergymen owed their ecclesiastical allegiance to the Scottish bishops, and that those who refused canonical obedience were schismatics. Why has not the Protestant Bishop Boone as clear a title as the nonjuring, Romanizing Bishop of Glasgow? Does not the same rule apply to English laymen in China? If submission to Bishop Boone was regular before the arrival of Bishop Smith by what rule is he now ousted of that jurisdiction? If an Englishman has been married and had his children christened by a presbyter under Bishop Boone shall he be compelled to be buried by a presbyter under Bishop Smith?

Suppose that one of the "dissenting missionaries," Dr. Bridgeman, for example, should become convinced of the necessity of Episcopal ordination, to whom shall he canonically apply? And if he is ordained by Bishop Boone, will Bishop Smith recognize the validity of the ordination, and of his acts subsequently? Or, if Bishop Boone, being evangelical, should refuse to ordain a new convert to Episcopacy, on the ground of alleged Puseyistic tendencies, will Bishop Smith, who may be a Puseyite, respect the validity of that refusal? Or would he still proceed to ordination; and in that case, would Bishop Boone be held to consider it valid?

In case Mr. Shore or Baptist Noel should go to China to preach, would they be received by Bishop Boone to preach in his chapels, or would they be imprisoned by Bishop Smith, aided by the British civil authorities, and backed by the thunders of the British navy?

A candid solution of some of these difficulties would doubtless contribute to aid us outsiders in understanding the effects of validity and of the apostolical succession. The writer in the *Church and State Gazette* utters the pious wish "that Bishops Smith and Boone will both possess too much Christian feeling and common sense to raise any dispute about *Church Principles*,"—a wish which is very proper, upon the supposition that these questions are of novel importance, and that to create a division or dispute on the subjects of validity, and common order, and episcopal jurisdiction, is an affront to "Christian feeling and common sense"—everywhere—as it is.

ROMAN CATHOLIC LITERATURE AND LIBERALITY.

Our readers have learned so much of the persecuted Portuguese that they will be interested to know how the case is treated by the Roman Catholic press. We give below some extracts from a communication in the *Freeman's Journal* (of May 19th), the official organ of Roman Catholicism in this city. The kind and courteous tone of the Protestant press and pulpit of late years toward Roman Catholics is a pleasing evidence of the progress of Christian intelligence and Christian love. While the errors of Romanism have been exposed and denounced, Romanists themselves have been spoken of with sympathy and tenderness. No man has exhibited more of this spirit of meekness and love than the excellent Secretary of the American Protestant Society, Rev. H. Norton. In contrast with this the reader will see in what style and spirit the Roman Catholic organ speaks of Mr. Norton and the Rev. Dr. Dowling of this city; and also how much sympathy for the rights of conscience and religious liberty is felt by the "FREEMAN'S Journal"!

"VOTE YOURSELF A FARM.—PORTUGUESE SYMPATHIZERS.

"For some time back the dealers in 'No Popery' have been thrown into a state of intense excitement relative to some Protestant immigrants from the Island of Madeira, said to have been driven hence by the persecuting spirit of Popery. So glorious a tale (it matters not about its truth or falsity) has been a rich and spicy theme for the 'Cheevers,' the 'Sparrys,' the 'De Witts,' the 'Dowlings,' the 'Tyngs,' the 'Tongs,' and every other caricaturist of Christianity, to pour out surplus bile upon. They have called names, and called meetings, and collected money, and ranted and groaned almost to splitting their boots in the cause of those martyrs; old ladies have wept and darned stockings for their use, and young ones have sighed and wished that Heaven had them such men.

"It was announced some time ago that farms had been purchased for these people in Illinois, by the Protestant Society in this city, which led many to suppose they were now comfortably settled down on some unsaleable swamp in the Far West,

'Where none but savage monsters roar,
Where love no'er deigns to dwell.'

But nothing of the sort. Like true artful dodgers, they won't walk, so their friends must carry them. Accordingly, meetings have been called in various preaching houses to raise funds for their transportation—on which occasions Rev. gentlemen have exhausted the vocabulary of abuse, assailing the Catholic Church, and have so mystified the number of those martyrs as to give them a sort of Indian rubber, will-o'-the-wisp existence. One day they number five hundred strong, another only seventy, another day six hundred, and then again three hundred, according, probably, to the necessity of the occasion.

"'The Protestant Society,' which has taken them in charge, is an association which represents the excrescence or Guano of Protestantism, its ostensible object being to disseminate the worst slander and filth which the depravity of the human intellect can conceive against the Church of God. If any doubt it, let them call at 150 Nassau street, and examine for themselves.

"Some few days ago, I was attracted by an advertisement saying that the Rev. Dr. Growling (of the Guano school) would, on a certain evening, preach a discourse in his meeting house—subject, 'The unalterable persecuting spirit of Popery;' after which, a collection would be taken up for the Portuguese Martyrs, a number of whom would be present and sing a hymn in their own language. The pulpit, or reading-desk, was occupied by the Rev. Doctor, a large, powerful-looking man, better suited to the plough or anvil than the indolent, worthless life of a sectarian ranter. Behind him, on a platform, sat, or rather lounged, 'the martyrs,' a party whose appearance was anything but prepossessing, not at all the kind of looking persons one would like to meet off the Malay Islands. It is to be regretted that a better sample could not have been selected from the seventy or six hundred than the twenty paraded on this occasion. Barnum would have managed the thing much better.

"The only anecdote I had the good fortune to hear during the discourse related to the Covenanters, whom the Doctor said were tied to a stake (whether beef or pork is not known) on the sea shore, and kept there till the tide came in and wet them all over.

"While the collection was in progress, Dr. G. announced the attractions of the evening, namely, a hymn by the Portuguese. After a good deal of fumbling and poking, the performers arose with a reluctant 'wish you'd let me alone' air, such as animals are wont to exhibit when stirred up by their keepers at the close of a long day's performance. They murmured forth something (probably a hymn) in a lazy, inaudible tone; but as it was evidently of a confidential nature, the audience were left totally ignorant as to either the words or the air. I was rather disappointed, as the Rev. Doctor prefaced the performance by saying it would be most interesting and affecting. His gentle heart, I fear, leads him astray.

"At the conclusion of the martyr exhibition, the Rev. Mr. Snorton, President of the Guano Society, ascended the rostrum: he was a very, *very* tall, very *very* thin man, admirably adapted as to figure for investigating the interior of pumps, with a sour, bloodless countenance, where black, yellow and green seemed struggling for mastery; in point of personal appearance he was the direct opposite of his learned predecessor, one being a sort of John Calvin magnified, and the other a John Knox running to seed—his remarks were as ignorant and bilious as his looks. 'Popery' he would not tolerate in any shape or at any price; all was well enough now, but wait till Catholics got a little more power, and then people's houses would be burnt about their ears. It struck me that perhaps after all, this Rev. Snorton was only the agent of some Insurance company in disguise—drumming up custom—in these times men will do strange things to earn an honest penny. The Rev. gentleman seemed to entertain peculiar notions, too, about English grammar and the pronunciation of words, many of which he ended with *er*, thus shadow, shader, window winder, china chiner, he was evidently an *e*ring man. From a terrific onslaught on Popery he turned to the Madeira martyrs by way of refreshment, and so besmeared that respectable body, making them angels all but in wings, that it seemed a cruelty not to knock them on the head and permit their pure spirits to ascend where they belonged. Scarcely had Snorton closed his remarks when Growling, probably thinking the wind was getting a little out of his sails, started up to relate one anecdote more—of the same sort which was left—on his own account.

"'As regards the 'martyred Portuguese' all we can learn of them is, that they are 'outlaws,' who, for different offences, were punished by the civil authorities of Madeira, nothing more."

We might fill another column with similar extracts from the same *Journal* of the following week, in which Rev. Drs. Murray, De Witt, and Phillips are the objects of vulgar abuse. The pastors of such churches as the First Presbyterian are represented as "flowery preachers, who never say aught to offend or put their hearers out of conceit of themselves; for if they do, *their grog is stopped*."

We do not make this exhibition of the spirit of the *Freeman's Journal* in order to excite prejudice against Catholics. Many of them, we doubt not, detest this spirit as heartily as ourselves. Even the writer of these vulgar articles is more to be pitied than blamed. Great allowance must be made for his ignorance of the first principle of religious liberty—a decent regard for the sentiments of others—for his incapacity to discriminate between free discussion and licentious abuse, and for the bigotry engendered by the system in which he has been trained. We are only surprised that the editor of the *Journal*, who, we are informed, is a layman of respectability, should publish communications which must render his paper contemptible in the eyes of all decent and candid readers, whether Protestant or Catholic.

PERSEVERING CONGREGATIONALISTS.

In the Western Reserve is a body of churches associated together by the name of the "Congregational Conference of North-Eastern Ohio." Their Annual Meeting was held at Williamsfield, April 24. Reports were received of the state of religion in three churches.

CLARIDON has about 150 members, a flourishing Sabbath-school, and contributes something less than $100, to benevolent objects. Rev. William Potter is about to be installed as pastor, in place of the late Rev. M. H. Eames deceased.

WILLIAMSTOWN AND WAYNE; two churches recently united, having together about 80 members; and since that time have received by profession 82. Rev. George Roberts, preacher; contributions $76; and 64 copies of the *American Messenger* circulated monthly.

THOMPSON; the church is formed by a union which was effected in the year 1846, between the Congregational Church in Thompson, then connected with Grand River Presbytery, and the Independent Congregational Church, with the understanding that these Churches should withdraw from their previous connections, and unite on the basis of the Congregational Churches in Massachusetts. About 33 members withdrew and dissented from the union. The Church has now about 80 members, contribute about 50, and take 120 copies of the *Messenger*—a few in German. Rev. Thomas Adams preaches to them statedly. We feel interested in the spirit of these churches which is manifested in the official report, as we find it published in the *Ohio Observer*, and we shall oblige our readers by copying the closing paragraph, to show the spirit of Congregationalism at the West.

"It will thus be seen that our body consists at present of but three churches and two ministers. It has not been formed with the spirit of *propagandism*, but with the simple desire to enjoy our rights and privileges as Christians in a way that best accords with the dictates of our own consciences. We prefer the simplicity of the Gospel to the modifications that human ingenuity has introduced into the polity of the church. Our experience thus far justifies the hopes we have indulged. We meet, not to engage in vain attempts to settle disturbing and agitating questions, but to *take sweet counsel together*, to sympathize in each other's trials, and rejoice in each other's prosperity; and we separate, strengthened, animated and refreshed. We have yet to learn that anything is to be gained by a departure from the primitive simplicity of the Gospel. We fully concur in the sentiments expressed by an eminent divine of New England, (President Oakes, of Harvard College) at the close of the first quarter of a century after the establishment of their ecclesiastical polity. 'Consider,' he says, 'what will be the latter end of receding or making a defection from the way of church government established among us. I profess, I look upon the discovery and settlement of the *Congregational way* as the boon, the gratuity, the largess of divine bounty, which the Lord graciously bestowed upon His people that followed Him into this wilderness. * * O consider what will be the sad issue of revolting from the way fixed upon, to one extreme or to another, whether it be to Presbyterianism or Brownism. As for Presbyterians, it must be acknowledged that there are among them as pious, sober, learned, orthodox men, as the world affords; and there is as much of the power of godliness among that party, and of the spirit of the good old Puritans, as among any people in the world; and for their way of church government, it must be confessed that in be day of it, it was a very considerable step to reformation. The Church of God hath been recovered by degrees out of the anti-christian apostacy. The reformation in king Edward's days was then a blessed work; and the reformation of Geneva and Scotland was a larger step, and in many respects purer than the other; and for my part, I fully believe that the Congregational way far exceeds both, and is the highest step that hath been taken towards reformation; and, for the substance of it, is the very way that was established and practiced, according to the institution of Jesus Christ." And we also accord with the sentiment expressed by one of later times, (Dr. Holmes). 'The beautiful system, originally adopted by the New England churches is not less congenial to the republican form of our government, and to the spirit and habits of our people, than it is conformable to the primitive institution. It will doubtless be our wisdom to preserve entire the noble fabric erected by our ancestors. It is the temple of Liberty—that liberty with which Christ hath made us free. It holds in its sacred enclosure the vestal fire of civil and religious freedom. By our faithful vigils let us keep the walls without from dilapidation and the flame within from extinction.'

"THOMAS ADAMS, *Clerk*."

For the Independent.

RELIGIOUS CONDITION OF TEXAS. No. 2.

No one can fully realize the extent of the blessing which he enjoys in this favored land, when he goes up to the house of God with a multitude of worshipers, until he has had experience of the void which ensues by the deprivation of this privilege. If, in the providence of God, he should be led to those remote places where nothing denotes the return of the Sabbath but a stillness without devotion, the remission of common pursuits without the employment of the mind by noble thoughts; but rather the running to waste by the absence of all employment, which is the state of things in some parts of our own country, he will learn to prize the Sabbath of his native land as the choicest gift of God; and should he be permitted again to enjoy it, his heart will overflow with gratitude to God, and he will worship him with unutterable emotions. Such is the feeling I would gladly awaken in the hearts of Christian brethren, who have not known the dearth of the soul created by the absence of the sacred ordinances which have always been associated in their minds with the Sabbath. Who can calculate the downward progress of the soul if unaided by the salutary influences of public worship? It used to seem to me inexplicable that a Christian community, which had been once really enlightened by the Gospel should ever have relapsed into oblivion of its faith; but a short experience has made it plain to me how the absence of Christian *rites* will speedily lead to this result; and I no longer wonder at the extinction of evangelical knowledge in those countries where the observance of the Sabbath has been suppressed or strongly discountenanced by the government for a long series of years.

These remarks seemed to me not inappropriate in calling to mind the condition of many families in the sparsely settled parts of Texas, who have looked on better days, and been where bells have knolled to church. I would not be understood as representing that country in a more destitute condition than other parts of the great West, but only to give expression to what I have heard from those residing there, who have had experience of what it is to go from a land of churches to this region comparatively so unprovided with religious privileges. A mother of a family who emigrated from Western New York, and had resided some years on the eastern side of Galveston bay, said that she found her isolation from Christian fellowship and public worship so great a sacrifice that she had persuaded her husband to leave his plantation, which was, in every other respect desirable, and remove to Houston, which was at that time an unhealthy place, but where she had the opportunity of hearing the Gospel preached. From this instance may be judged how oppressive is the loneliness of the Sabbath without the privileges by which it is endeared to the pious heart.

In the country between Galveston bay and the Trinity river, which I had considerable opportunity of becoming acquainted with, the Sabbath was known only as a holiday, at least for the blacks, who were then permitted to visit about and take recreation; the masters, however, not always taking the same privilege, but using the time for mending tools and getting things in order, in which, if any of the slaves are mechanics, it may be the occasion of calling in their aid, and of curtailing them of the common enjoyments of the day by confining them in the machine-shop. It is, however, usual to allow itinerant ministers, whenever they come to a plantation on the Sabbath, to have religious service for the benefit of the blacks; and it is some evidence of the successful labor of that useful class of men that they find a ready attendance. It has indeed been my observation that the blacks have much aptitude for religious impression, and are instructed and profited more by preaching than could be expected of a class of people so destitute of every other facility of learning the truth. It is quite likely indeed that their ideas may be rude and imperfect, as they are dependent upon preaching alone—very few of them being taught to read; yet there is also to be seen a good deal of sound principle, a firmness of religious faith, and a strict sense of duty, which might put to the blush many professing Christians, possessing much greater advantages. An instance of this occurred at the house of a farmer with whom I passed a night. It was Saturday, and by common usage the evening was allotted to the slaves for dancing and other amusements. The fiddle, however, was not heard that evening; and the lady of the house the next morning took my traveling companion to task for the interference of his colored servant with the performances which they usually had. The explanation was, that the servant thus found fault with had proposed to his companion, when they were getting ready for the dance, that they should have prayers; to which they assented: and he officiated so much to their edification and pleasure that the whole evening was spent in religious service. The lady spoke in no very good humor; and my friend, who had himself not a very high estimate of the religion of the blacks, rebuked his servant for his bringing with him his religious notions from home, to the disarrangement of the usages of other people's servants. But the faithful fellow, although respectful in manner, maintained the propriety of his conduct; and that, so far from doing an injury to any one, he was making them better servants by teaching them their duty to God and man.

In connection with this facility of the blacks to receive religious instruction ought to be mentioned also their aptness for sacred music, which makes their worship always interesting. At a meeting of colored people in the Presbyterian church in Galveston, which I attended, the whole congregation seemed to join in singing; and not only *sung* well, but were familiar with the hymns given out, so that after the first two lines had been read they went through without waiting for the minister to prompt them again. If music be as Luther considered it, a high act of devotion, we may believe that these poor creatures—unlettered as they are, and unversed in doctrinal religious truth—may yet have an outpouring of the heart to God in sacred melody; and perhaps the offering is not less acceptable, being according to the measure of their natural endowments, than the more formal worship of their white christian brethren.

The tunes which are usually sung by them are Methodist—and this I have observed in other of the Southern States as well as in Texas—which seems to show that the Methodist ministers have labored among them more than others: and it may be too that there is more adaptedness in their style of music to the natural taste of the blacks. It would, however, be doing them injustice to consider their religion as auricular merely. I have seen among them the very highest examples of Christian character, in its essential parts; and have more than once been singularly touched by the deep tone of piety exhibited by some of them. No one who has had much opportunity of judging of their capacity can fail to be satisfied of their great susceptibility to religious impression, and of the benefit to them from hearing the Gospel preached, even under all the disadvantages of this servitude. I would add, that the quiet labors of the ministry among them, as at present allowed in all the South, will work out results beyond what we are anticipating. When the hearts of master and servant become evangelized, there is no longer the hardships of bondage, but a strong Christian sympathy uniting them in the service of their common Master. So will it be now as in the days of the apostles. The Gospel addresses itself to men as it finds them; and subduing their hearts by the love of God, nurtures kindly feelings and a sense of duty which gradually, and without any arbitrary dictation, reforms the abuses which may have grown up in this condition of society. D.

[Should the Gospel do this in *Texas*, it will accomplish there what it has sadly failed of doing in other more favored States. May the new life of the Gospel in sympathy with the spirit of the age usher in a happier era upon Slavedom itself!—*Eds. Independent*]

For the Independent.

THE TRINITY.—THE INCARNATION.—THE ATONEMENT.

There is now going on in the theological world an earnest controversy—or rather a discussion, for it is all one-sided—occasioned by the publication of a book by Dr. Bushnell, on the above subjects. Of the combatants in this pen-and-ink conflict I have nothing to say. The controversy I consider to be quite unprofitable. It is vexing the hearts of Christians—introducing divisons; and for no sufficient reason. It has not the slightest tendency to spiritual advancement, or confirmed faith, or growth in grace, or increase in vital piety. It is, in short, a controversy about things which never have been made any plainer by all the ink that has been shed, (and that is not a little) nor ever will, though the discussion be continued to the end of time.

Let us state the case. The Bible *reveals* to us the *facts*—That the Godhead is a Trinity, viz: the Father, the Son, the Holy Ghost; that Christ is God; that he became Incarnate in the flesh, and was the *man* Christ Jesus; that He died, and by His death made an atonement to God for the sins of all those who should fulfil the conditions of Eternal Life, viz: repentance, faith, and works. Now all and every of these momentous truths are special, particular revelations, made by the grace of God to man: made, we may here say, not to excite angry passions and harsh words, but more abounding love to God. They were above the reach of human reason. The highest stretch of the philosophy of the wisest and mightiest of the ancients never arrived at them. But God, in the pursuance of his own plans, has revealed them to the world; and they are facts to be taken merely *because* He has revealed them: they are to be believed in *because* the word of God stands pledged for their truth: they are to be received as facts *above* reason, to be received without doubt or question, simply and solely as they are placed on the sacred pages of God's Word. Doubtless it is a staggering mystery *how* three Persons are one God; but it stands so propounded for our belief in the Bible, and it will be none the less a mystery though we reason and dispute about it to all eternity. It is none other than a question concerning the nature of God; and as He is an Infinite Being we being finite creatures can never comprehend the length and breadth of *that* question. Can we rationally hope that any glance of mortal discernment shall ever be able to penetrate the Infinite?

Nor any more effectually can we enter on the discussion of the Incarnation. That Jesus was God the Scriptures abundantly and clearly testify. That He was also the *Man* Christ Jesus is not less clearly or abundantly testified to on almost every page of the New Testament. The man that attempts to *explain* the Incarnation—to say *how* God could become *man*—to draw the dividing line between Christ's Humanity and his Divinity, is, to say the least, a very *bold* man, and must have no small confidence in his own powers, since there is not to be found in the Bible any explanation of this great truth. It is another of those revealed mysteries, *about* which we may enquire and dispute, but *into* which we can never penetrate, because it is a part of God's infinite nature. We must believe it *because* the Bible declares it to be true; not because it is consonant to anything which we know or have arrived at by human reasoning. Clearly, we could never have known it had not God been pleased to *reveal* it: and we cannot *explain* it, because the Bible furnishes us with no hint whereby to do it:—we cannot hope to plunge deeper in the mysteries of the nature of the Divine Being than the Bible shall lead us, as from it we derive all we know of Him. The Bible lights up no torch in the human soul that will enable it to plunge into the profoundness of the Infinite, and explore and make plain all mysteries. This is not the light that God sheds abroad in the hearts and souls of His children. The plain facts are to be found on the page of Sacred Writ. We could never have arrived at them through the feeble powers of our reason. We have only to accept them *as* revealed—without doubt or cavil. God cannot lie. He has told us that these things are true; so we take them into our hearts, believe on them, rest on them as on the corner stones of the edifice of Christian Truth, thankful to God that He has revealed so much, and *waiting* for clearer and fuller revelations in the world of spirits.

The Bible further reveals to us man's original state of holiness, his fall, and his lost condition. We then have the fact of the Incarnation, and the death of Christ, by which he made an *Atonement* for the sins of all those who should trust in Him. We are plainly assured that he has paid the full penalty of a broken law, and that we have nothing to do on our part but simply repent and believe on Him. It is therefore another of those great truths which we believe *because* God has revealed it. *How* the Atonement was wrought out we know not. God has not drawn aside the vail of that awful mystery. He has not laid bare the soul of the Savior to the gaze and curious inspection of the world. It is a theme by far too sacred to be exposed to the vulgar gaze of a rude world, and he has shrouded it in the profoundest mystery. We see only the bloody sweat, we hear only the agonizing prayer, and we know from these that a mighty work is being wrought: God tells us that that work was the salvation of a world, and with gladness and joy we receive the truth, nor attempt to solve the mighty problem. The man that attempts the solution of that question is audaciously bold. He is attempting subjects too high for mortal reach, and his efforts will only redound to his own confusion. Truly the Apostle says, we know but in *part*; any further revelation must come not from man, but from God.

These great truths have been the subject of almost infinite controversy, and yet no one has approached one step nearer to their elucidation than at the outset:—we know no more of them now than the apostles through whose records we have them, and who themselves were content simply to *believe* them—trusting in God, acting on them, doing what they found to do without stopping to question or cavil at the nature and mode of God's being or Christ's union with man. And why may not we content ourselves, with such examples before us, with the assurance that these *are* truths; and none the less so because we may not be able to comprehend as easily as the truths of Natural Philosophy, or Chemistry, or any other human science? The Bible, as I have already stated, is a system of revealed truths, which are *above* human reason; and we accept them or reject them on their own inherent credibility—not as the truths of science or human facts, on demonstration. The Bible is given for *belief*—not *criticism*. I have no sympathy with that soul which must put its finger in the print of the nails, and thrust its hand in the pierced side before it will be convinced.

It is true that we are not expressly forbidden to indulge in speculations on those abstruse points of the Trinity, Christ's Humanity, and the Atonement; but we cannot take a single step in the discussion without admitting one fact—which, it seems to me, should be sufficient to deter any rational mind from further inquiry in that direction—the fact, I mean, of God's Infinitude: for if He is Infinite then He is *above* the reach of the utmost stretch of any power of man or angel. This fact ought to be sufficient to convince any one that it is a hopeless inquiry, as it so far transcends all human ability. Would to God that there were more childlike faith, more simple belief, and less metaphysical discussion, less questioning how? and why? If the whole strength of Christians were exerted in peaceful efforts for the salvation of souls, instead of such bootless inquiries, I can but think what glorious results would follow their labors—for it is *such* labors that God delights to bless.

THETA.

RELIGIOUS ASPECT OF GREAT BRITAIN. No. V.

BY OUR ENGLISH CORRESPONDENT.

PUSEYISM AND ROMANISM IDENTICAL.

The rise and progress of Puseyism have presented many and remarkable facts, which, perhaps, have not yet been sufficiently observed and expounded. That it should rise and grow, and constitute itself an active and influential power in this age, is a fact of large significance, and worthy of philosophic scrutiny. The foundations of the system were laid in silence; but they were laid broadly and deeply. Long after the materials of the edifice had been accumulated and various labor organized for its construction, the existence of design, of materials, of agency, was denied, even by the architects.

This was period the first.

But the building rose: its form and proportions became visible enough to those who could see, or who would permit themselves to see. Then came questions, modest and hesitating, as to the style of the architecture, and the purposes to which the building was to be devoted. A few, or hardly a few, one here and there, at once and boldly decided that the structure was pure Gothic—the re-production of the style of the Middle Ages. Others talked much, and mistily, of the "*tendency*," or not, of the edifice towards mediæval forms.

That was period the second.

Before the structure was completed the architects themselves exhibited—not the "*tendency*," but the *identity* of their design with that of the unmixed Gothic. Nay, ere long, the hollow roof resounded with "*curses*," and loud "*anathemas*" shrieked out against all and every other order of architecture.

That was period the third.

The long procession which erewhile issued from its portals, and moved from OXFORD to ROME, spoke audibly enough, even to the deaf. The question of "*tendency*" then settled itself, even while men affected to be in doubt about it.

From ROME to OXFORD, from OXFORD to ROME! —how much do these words imply!—how paradoxical—how contradictory. They may well arrest attention, and almost justify digressive musings.

It is long since Rome had so many and so few allies as at this hour. Rome does not know itself; the name cannot now be used without a definition. In a political sense, "Rome used to mean the Pope, and spiritual and political despotism, wielded by the same hands. But now the Pope is at Gaeta; and there, surrounded by Cardinals, emigrants, and intriguers, invites Spain, France, and Naples, to direct "infallible artillery" against the Eternal City; and hopes to have the "moral influence" of Protestant England, in the form of half-a-score of those ships which are so busily employed either doing nothing or mischief, and which, at a cost of half-a-dozen annual millions, afford a most patriotic excuse for paying Admirals by hundreds, and Captains and Lieutenants by thousands:—all this to help to reëstablish, by brute physical force, a government by ecclesiastics, avowedly the worst the world has ever seen, Ireland not excepted.

Rome, then—maning by "Rome" the Pope, and temporal government by "spiritual" persons—wants not for allies.

But Rome actual and liberal; Rome which has sloughed off the foul matter which poisoned its social system; Rome which has decreed the abolition of the Holy Inquisition, and builds a monument on the site of the accursed Holy Office; Rome which proclaims freedom of thought and action; *this* Rome has no allies.

But there is another and a third "Rome," diverse from either of these:—it is the Rome of a religious system, of ideas and forms, all claiming to be Divine, and which, embodied in every priest, calls itself God; sitting in His temple, and demanding universal homage. This Rome, the consummation of blasphemy against high heaven, and which demands a moral suicide from every rational and responsible being, lives, and lives on, shifting in its forms and manifestations; but, in all of them, the fore-doomed apostacy.

Strange, and passing strange! that now the vital center of *this* Rome should be, *not* in Spain, *not* in France, *not* even in Italy, but in England and its Reformed Church! Strange that while this Rome is dying out all over the world; self-consumed by its monstrous engenderings; it should in Oxford revive and gather strength, and, like the evil spirit cast out of the man in the Gospel, return to it and to the English Church as to its chosen abode, till the final doom of the apostacy be executed.

But we leave these vagrant generalizations, in order to present *facts* for the thoughtful consideration and impartial judgment of the reader.

It will, perhaps, be remembered, that in a former number of *The Independent* the intimate relation of Puseyism to Infidelity was demonstrated; not by "heavy argumentative articles," or by grave didactics, but by striking facts. A person most intimately associated with the leading Tractarians, the brother of their model and forerunner, the personal friend and enthusiastic admirer of Mr. Newman, and a resident in his model Anglo-Catholic monastry at Littlemore, (residence of Jacob Abbott,) the writer of "Lives of the Saints," the Fellow of Exeter College, patronised of Mr. Sewell, the resident and preacher in the own parish of the Bishop of Exeter;—this person, of all others, was shown to have become an apostle of Atheism, and the type and representative of a large class, which, by a natural transition, have passed from the region of credulity into the cold dark domain of Negation.

Having exhibited that side of the medal, turn we now to the other, showing the image and superscription which mark the identity of *Roman* and *Anglo*-Catholicism.

An English Clergyman has just published the journals of himself and companion travelers on the Continent of Europe, and in these are given views of things and persons in their religious, or rather in their "Church" aspects. The travelers have all been closely connected with the Oxford movement, and are active members of the Tractarian party. It might reasonably have been assumed that continental travel would have a wholesome effect upon Tractarians; and that the Romanism of France and Italy, and the outward manifestations of the working of the "Church" system, would inspire in them some distrust of their own principles and of their tendencies. But it has not been so; and it is most startling, even to those familiar with the phenomena of Puseyism, to find in these journals almost an unqualified adoption of continental Popery, and a positive repudiation of their own church, by clergyman and graduates of Oxford, who still retain Fellowships and livings in the Established Church and a nominally Protestant university.

The first tour was made in 1845. The journal exhibits the travelers seeking intercourse with Catholic priests, with the evident intention of preparing the way for that reunion of the English Church to Rome which is a cherished object of the Tractarians. The journalist avows his opinion that this reunion would be an incalculable blessing to the whole Church of God and to the human race. He says—"Whoever made the separation we need not despair of such a reunion, the right accomplishment of which good persons on both sides may earnestly hope and pray for." These opinions do but express in another form the hatred of Tractarians for what one of them denominated "the so-called Reformation." In Paris, on the same Lord's day, the travelers assist at Mass amidst the meretricious gauds of the Madeleine, and lounge with Parisians in the Tuilleries. In like manner, on another occasion, the travelers spend the Lord's day in a gondola at Venice, and appear to have entered with gusto into the profanation and license which mark the Grand Canal. The journal records this strange agreement of opinion: "we agreed that we had never seen so interesting and original a piece of fun." These travelers are of the men who, not long before, proposed to erect a statue to Laud in Oxford, as a kind of set off to the martyrs' memorial just then projected. Justly is Laud their saint. He, it will be remembered, summoned certain justices of the peace in the West of England before the Council for having memorialized the judges in order to prevent the horrible profanation of the Lord's day, and to check the depravity stimulated by the "Book of Sports." At the instance of Laud the prohibitions of the judges were rescinded, and Lord Chief Justice Richardson and Baron Denman were cashiered for interfering with the ecclesiastical jurisdiction in order to suppress vice and immorality.

When in Paris the travelers visited the late Bishop Lasambes, who though a high Churchman was not Romanist enough for the travelers, who held that "he had a totally false view of the French Church," because he thought it was falling to pieces. They also made the acquaintance of an American clergyman of the Episcopal Church, Mr. Parkes, "who was elected Bishop of Alabama two years ago, but declined on the score of ill health." Though always anxious to act upon American Episcopalians, our travelers thought lightly of Mr. Parkes, because "he, too, has a strong notion of Roman corruption, but is quite ignorant of their practice!" The corruption they would rather place on the other side—that of the Reformation!

The velvet, the blue, the gold, and all the stage paraphernalia of the Romish service, is very attractive to our journalist. After noting the "becomingness" of an Abbe's dress, he remarks: "no more consummate *betise* have we committed than the giving up the proper dress of the clergy. From the time the Chausable was relinquished, the keys were no longer used, and both will be restored or remain in abeyance together."

Ever seeking contact with priests our journalizing traveler presents himself, in 1847, in the midst of an assembly of priests in Paris, who are met in connection with the objects of the "Society for the propagation of the Faith." Here the animus of the Tractarian breaks out, and the Romish contempt for married priests is thus manifested by the Anglican divine: "as for sending out a man with a wife and children to convert the heathen, the idea would appear to them too ridiculous." But in nothing is the thoroughly Romish spirit—the resolve to throw himself without reserve into "the system of faith"—so strongly exhibited as in the adoption of the modern pretended miracles of the Romish Church. A few years since the Protestant world was astounded by marvelous relations concerning two young women in the Italian Tyrol; one called the *Addorata*, the other the *Ecstatica*: the Earl of Shrewsbury, a Roman Catholic Peer, published a relation concerning the latter. The statement respecting the former was, that in 1833, when about 18 years of age, she had an illness which contracted her feet and hands; that in 1834 she was found one morning by her family with a bleeding impression of a crown of thorns on her brow, and the marks of the five wounds of the Savior on her feet, hands, and left side; and that her own account of these appearances was, that "a very fair lady had come in the night and adorned her." The travelers visited this person, in company with her confessor, and detail the marvels with all the fulness of credulity. The "other great wonder of the Tyrol," as the journalist calls her, was also visited; but though gazing on the *Ecstatica* intensely, in company with a friar, the travelers do *not* venture to say, as has been said, that *they* saw her raised from the bed in a kneeling position, suspended, as it were, by supernatural power. The travelers, however, seem to accept the miracles with far more faith than did the priest of the parish himself. In the same all-believing spirit the journalizer records miraculous cases effected by *Neuvaines*, or a round of prayers to a particular saint. But we forbear to cite these humiliating narratives: it may be more important to present the views of these English Churchmen on the great doctrinal peculiarities of Rome, out of which all these things have been developed. Here we find our author materializing religion into mere sensuous mechanics, and converting the spiritual worship of the Unseen into literal idolatry. An inspired Apostle has said that he would know no man, not even Christ, of the flesh; but these clergymen of the English Church would make the "Altar," literally, the dwelling-place of the ascended Lord! Thus, at Yvetot, it is said:

"We had the *privilege* of saying our English Office in their chapel, where the single lamp marks the presence of the Holy Sacrament. *How great a blessing is this, that the Lord of the Temple dwells bodily in it—how great a realization of the Incarnation!*"

Here, then, we have the author and his friends treating a wafer as "the Lord of the Temple!" and confessing himself unable so fully to realize the idea of the Incarnation unless by means of this fearful and profane embodiment!

Again: he expresses himself without hope for England till celibacy is honored and virgins are consecrated to God. The Confessional, too, is accepted as the mark of a church in action; wanting which, the English Establishment is scarcely a church. The intercession of the Virgin and saints, which have practically led to the recognition of gods many and lords many, is thus defended:

"The intercession of saints, especially of the blessed Virgin Mother, is a living truth in Catholic countries: it accompanies the doctrine of the real presence, and works in subservience to it. Doubtless, where the former is not vividly held the latter will be repudiated, and perhaps counted idolatrous."

The concluding portion of the book is devoted to a summary of the conclusions of the author

The Independent.

NEW YORK, THURSDAY, MAY 31.

CONGREGATIONAL GENERAL MEETINGS.

The several General Associations, Conferences, and Conventions of Congregationalists in the United States, hold their stated meetings for the year as follows:

Iowa	" "	at Davenport,	June 7.
Rhode Island	" Consoc.,	at Providence,	June 12.
Connecticut	" Assoc.,	at Salisbury,	June 19.
Vermont	" Conven.,	at St. Johnsburg,	June 12.
Maine	" Confer.,	at Bath,	June 25.
Massachusetts	" Assoc.,	at Roxbury,	June 26.
New York	" "	at Pulaski,	Aug. 22.
New Hampshire	"	at Plymouth,	Aug. 28.

"THE CONGREGATIONALIST."

We have received the first number of a paper with the above title, to be published at Boston, under the editorial control of Rev. Messrs. Edw. Beecher, D.D., Joseph Haven, Jr., and Increase N. Tarbox; "aided by the special cooperation and assistance" of Rev. R. S. Storrs, D.D., Prof. B. B. Edwards, Prof. E. A. Park, and Rev. W. J. Budington. It is a large, handsome, well-printed and well-filled sheet, a virtual continuation in another form of the *Boston Reporter*, recently edited by Rev. E. D. Moore, who is to be the office-manager of the new enterprise. Most cordially do we welcome this co-laborer to the field of our periodical religious literature. In size, typographical appearance, and general arrangement, it is well nigh a *fac-simile* of *The Independent*: the spirit and sentiment of the Editors' Address to the public, upon church polity, theology, political affairs, literary and benevolent institutions, and questions of reform, entirely harmonize with our own: and as to the editors and special contributors, they are each and all of them our personal friends; they were our instructors or companions in the College and the Theological Seminary; they are wont to be our hosts and our guests; between some of us and of them there are relations yet more intimate; they will be helpers in our present work, and will trouble us only by imposing the necessity of more abundant labors.

It has been felt for some time that a religious newspaper was needed in Boston, more comprehensive, more liberal, more courteous, more free, more in accordance with the spirit of Congregationalism and of the age. Such a paper in New York could not meet the deficiency in Boston, any more than a Boston paper can meet the wants of New York. That deficiency was not at all met by the recent union of two religious journals in that city; it was rather made more palpable. We congratulate our Boston brethren on the institution of a journal which promises to be neither 'ignorant of the past' nor 'opposite to the future.' *The Congregationalist* will be to that circle of which Boston is the center, what we humbly hope *The Independent* may be to that wider and more comprehensive circle of commercial, literary, political and religious interests that centers in New York. May its encouragement and success equal our own.

CONTRIBUTIONS TO THE A. B. C. F. M. IN THE SOUTHERN STATES.

Resuming our notes on the topics suggested by the communication of the "New-England Man" in the *Philadelphia Christian Observer*, we next find ourselves called to account by that writer for our temerity in saying that "the revenues of the American Board of Foreign Missions are derived from the contributions of Christian people in the Northern States." He chooses to construe our words as if they implied that not a dollar was ever contributed in the Southern States; when he might just as fairly construe them as implying that not a dollar was ever contributed by any other than "Christian" people. He is evidently under the impression—and tries to produce the impression upon his readers—that the contributions from the Southern States are of very great consequence to the operations of the Board. He tells us that the report of the receipts at the treasury for last October or November will show "*more than a thousand dollars* contributed by members of two or three churches in some slaveholding State;" and furthermore that by adding up the receipts of former years it may be made to appear that "*tens of thousands* have been contributed to the Board by the friends of missions in the Southern States."

We acknowledge, frankly and gladly, all the indications of missionary zeal on the part of those churches whose lot is cast in the slaveholding regions of our common country. We would do nothing to discourage the missionary spirit there. We would do all we can to promote it. We would bring every Southern church into the fullest communion and the most active cooperation with the great movement for preaching the Gospel to every creature; for no agency whatever is so likely to waken Christian men in that part of the Union to a just consciousness of duty to the enslaved and heathen masses around them, as that agency which sets forth most effectually the divine right of every human being, without distinction of condition or lineage, of climate or complexion, to be made acquainted with the Gospel of Christ, by the efforts of those to whom Christ is already known. We have no doubt that those men at the South who take the heartiest interest in foreign missions—nay, we have no doubt that those identical men who are making their monthly or yearly contributions to the treasury of the American Board, are the men whom God is training, while they little suspect it, to bear a most important part in the abolition of Slavery there, and out of whose hearts there will arise ere long, when the crisis shall have come, a loud and earnest protest against the wickedness that makes merchandise of men. But when a question arises as to what the Prudential Committee of the American Board may do and may not do, in their capacity as agents for those whose contributions they receive and appropriate—when a practical question arises in respect to which public opinion in one part of the country pronounces one decision, and public opinion in another part of the country an opposite decision—then it is proper, nay quite necessary, to inquire whence come the revenues which this Committee in Boston are to appropriate. If the Committee have a fixed revenue of $250,000 per annum which is all their own, and for the expenditure of which they are accountable only to God, then, whatever questions may arise, and however public opinion may be divided, they have only to do just what seems right in their private and personal judgment. But if the Committee instead of being—as some writers seem to think they are—"lords over God's heritage," are simply the servants or agents of those from whom the contributions come, then in many cases it is necessary for the Committee to ask not merely what is right in the abstract—not 'What ought we to do if this revenue were our own?'—but, 'What do our employers demand of us?'

The question which has arisen respecting the position and conduct of the missionaries in the Choctaw nation, is just one of those questions in regard to which the Committee must either give up their employment, or be governed by the will of their employers. It is pertinent then, with that question before us, to ask who are the employers of the Prudential Committee? Where, and who, are the people that give the money which the Committee appropriate? Are they in the States contiguous to the Choctaw nation? Are they of that sort of people who think that the whole duty of a Christian in regard to such an institution as Slavery in such a country as this, is summed up in the one word "*neutrality*?" The "New England Man" of the *Philadelphia Observer* thinks that when we spoke of the contributions to the Board as coming from Christian people in the Northern States, implying the inference that if the Committee should set at nought the public opinion of the Northern churches on the subject of Slavery, the revenues of the Board would soon begin to fail,—we misrepresented the matter. He thinks we ought to have been more particular in our statement. Perhaps we were wrong; we will not stop to defend ourselves on such a point. It is not too late even now to inspect the particulars and see how they affect the argument.

The aggregate of donations to the treasury of the American Board of Foreign Missions during the year ending July 31, 1848, is $251,752 50. Of this aggregate, the amount contributed from all the Southern or slave-holding States, including Maryland and the District of Columbia, and excluding the contributions of the German Reformed Church, is $9,088 08,—which is more than thirty thousand dollars less than was contributed to the same treasury, during the same year, from the one, little, stingy, old State of Connecticut. During the same year, the contributions from the six New England States were $140,747 43. This is enough to show whether we were in any material error when we said that the revenues of the Board are derived from the contributions of Christians in the Northern States. Even the contributions in "foreign lands, &c. (amounting to $5,150 12), are more than half as much as all the contributions of the South. A single rural county in Massachusetts (Hampshire) gives only twenty-six dollars less than is given by all the Southern States exclusive of Maryland and the District of Columbia. Nor is there any reasonable hope that the people of the South will give much more to this treasury at any future time than they are now giving. The growth of the missionary spirit there goes very naturally to increase the revenues of another Board. We are willing it should go in that direction. We hope to see the resources of that other Board enlarged from year to year, and its usefulness greatly extended. The Southern people of whom we speak in this connection are Presbyterians. The Presbyterian strength in the South is with the Old School party; and in proportion as party feeling loses its heat and strength the Southern Presbyterians will be attracted more and more to the Old School Assembly and its institutions. Apart from any embarrassing questions about Slavery, it would be wrong for the Prudential Committee to thrust any agency into that field. The American Board is geographically and historically a Northern institution; and whenever its administration shall cease to be in harmony with the moral and religious sensibilities of the Northern people, it will be a bankrupt institution.

The "New England Man" who has undertaken to set us right, speaks of the "tens of thousands" of dollars which the Southern States have contributed in former years. We remember, indeed, a time when much was expected from the South, and when in that expectation the operations of the Board were enlarged. But we remember also how entirely that expectation was disappointed; and we doubt whether at any time the contributions to the Board from the Southern States have been much greater than they are at present. If we are in error on this point, we shall cheerfully accept any correction that may be offered. At this moment we have no time to explore old volumes of the *Missionary Herald*, or to work out the calculations necessary to an exact exhibition of particulars.

It is with no invidious design that we have adverted to the meagerness of the contributions from the South to the American Board. The difference between the South and the North, as they are represented in the monthly acknowledgments of the *Missionary Herald*, is not because that part of the country which gives the most to this treasury is just so much better than the other. It is partly because the locality of the Board as an institution is very far North; partly because an ecclesiastical organization is in some respects better suited to awaken the zeal of Southern Presbyterians than any voluntary organization can be; partly because the churches at the South are fewer and feebler in proportion to the population than at the North; and partly because the Southern people, as a whole, with all their advantages of soil and climate, are far less wealthy than the people of these free Northern States. The disparity of wealth was once the other way; but, within a few years past, it has been reversed, and now the North is continually growing absolutely richer, while the South is continually growing relatively poorer. No New England man who has ever seen the South can be ignorant of the cause. While that cause continues to operate, the contributions of the Southern churches to such an institution as the American Board of Foreign Missions will be continually less and less important.

It is worth mentioning here, that the mere fragment of the contributions of the North, which constitutes the revenue of the "American Missionary Association," was, last year, only a little less than $18,000, and is likely to be much greater this year than last. In other words, those few Northern Christians, whose anti-slavery zeal renounces the American Board as a pro-slavery institution, raised within the last year, for their own separate Missionary Society, almost twice as much as was contributed to the American Board from all the Southern States. Certainly those Southern contributions are not of so much importance that the Board can afford to accept them as the price of its integrity and dignity as the organ of free Christians, who hate Slavery, and who will never consent to send to the heathen, missionaries who dare not be otherwise than "neutral" on the question whether it is right to sell the poor for silver and the needy for a pair of shoes.

Free Christians, we say—though the "New England man" seems somewhat disturbed that in our former article we described the revenue of the Board as consisting of the contributions of "free people." He does not seem to catch the idea of what the word free means in such a connection. He asks—as if we could hardly survive so keen a question, "Who ever imagined that we were not a free people?" We will tell him what we mean when we speak of the Board as depending on the contributions of *free* Christians for its revenue. We mean that the Board is completely in the category of voluntary associations, with all the dependence and precariousness implied in that method of conducting missionary enterprises. We mean that the persons on whose offerings the Board is dependent from month to month are persons who give willingly and from the conviction of their own free minds, or not at all. No General Assembly—no Synod or Presbytery—no ecclesiastical judicatory or ghostly power—controls their contributions. This is as true of those Presbyterians who contribute to the Board, as it is of the Congregationalists. Christians of both denominations alike regard the Board simply as an agency that is to do their work; and they give to it without asking any body's permission nor waiting for any body's command. The Board has no authority over them, and claims none. It is only their almoner; and when it shall cease to dispense their alms according to their sense of what is right, their contributions will flow in some other channel.

The reader will remember that we have not yet finished what we have to say directly on the question about the Choctaw Mission. Next week we may take up the question again.

NO MONOPOLY.

There seems to be a disposition on the part of some members of the *Evangelical Alliance* to monopolize Rev. Baptist W. Noel during his expected visit to the United States. It was announced at the late meeting of the *Alliance* that the Board of Councillors had invited Mr. Noel to visit this country and "help the cause of the *Alliance*." That is well enough, and quite fraternal. But in connection with that announcement remarks were made so censorious and unjust towards those not of the *Alliance*—who are nine-tenths of the Christians in the land—as to call for animadversion. It was said in substance, that the reason which would be given to Mr. Noel why "the fast friends" of the *Alliance* are "so few," is that "there is so little genuine heavenly piety in our churches, and especially in our pulpits, as a general thing, in the United States."

Now, that both ministers and people are deficient in piety there can be no doubt; but that the degree of favor shown to the *Evangelical Alliance* is no criterion of the state of piety in our pulpits is apparent from the fact that such ministers as Albert Barnes and Joel Hawes have not united with that body. Many, like ourselves, have kept aloof from the *Alliance* because they feel that the union of Christians is not to be secured or even manifested by organizations for that end, and that when the Church under a new baptism of the Spirit shall rise to a higher development of love, this very *Alliance*, with a doctrinal basis which many sincere Christians cannot subscribe, will be an additional barrier to the union of all true believers in Christ. Our objection to the *Alliance* is that it is too narrow and exclusive in its tests for the purposes of Christian union; it can never include all genuine believers; it does not even profess to do this; and though it may be temporarily useful in promoting Christian fellowship, and so preparing the way for a higher development of that unity which is the normal state of the Church, yet it must itself be abolished before we shall realize the free and perfect union of all that are in Christ.

Mr. Noel belongs to the Church Universal. All Christians have a common property in him. To introduce him, therefore, to the Christian public as a member of the *Alliance*—a body extraneous to the churches—and the advocate of its cause, would be unjust alike to him and to them; it would be to diminish the usefulness and the pleasure of his visit by interposing artificial barriers or prescribing artificial channels to that free and genial sympathy which would flow to him from thousands of Christian hearts. We protest against any monopoly of such a man. Yet so highly do we honor Mr. Noel and so much do we love our brethren who are in the *Alliance*, that should he appear in the restricted character of a representative of that body, we will welcome him to our pulpits, though it be to advocate views and measures which we cannot endorse.

THE PROGRESS OF REVOLUTION IN EUROPE.

The latest intelligence from Europe is of the most extraordinary interest. The plot is thickening, of the great drama in which not kings and nations only, but great spiritual forces—principalities and powers of light and of darkness—are the personages. A few weeks ago, some of our wise men were quite certain that the revolutions of 1848 had spent their force; that reaction had achieved the victory; and that all things were about to settle down on the old basis. But what now? The Austrian empire is apparently dissolved. Hungary is independent and free, and dares to threaten the emperor of Russia with invasion and insurrection in Poland, if Russian troops are sent to the aid of Austria. All Germany is becoming a battle-field between the old order of things struggling to maintain itself, and the new order of things struggling to establish itself. In France, all are waiting and preparing themselves for another conflict. But most of all, all eyes are turning from all parts of Europe towards Italy. That question of the restoration of the Pope to a temporal throne—that question of the subjugation of the Roman people to an absolute despotism in the name and for the safety of the Roman Catholic religion—will not be evaded. Italy at this moment seems further from pacification than before the defeat of the King of Sardinia.

What next? Let those predict who dare. We shall soon know what next. Meanwhile, it is enough for us to know that God is working out his great designs. "The Lord reigneth, let the earth rejoice."

MR. SHORE AND MR. NOEL.

Mr. Shore still lies in prison; but the Committee appointed at a great meeting in Exeter Hall to manage his case, have determined to pay his "costs," and thus effect his release. We regret that there has been no public demonstration of sympathy with this persecuted minister, on the part of Christians in the United States. But we have religious liberty, and so think and care little about it.

Mr. Noel has addressed a letter to the Bishop of London, informing him that he has taken the oaths of dissent, and has preached and performed other acts indicative of his position. He says that he cannot take advantage of the bill now before Parliament for the "relief" of seceding clergymen, for that would be "to purchase exemption from legal penalties by consenting to deposition from the ministry;" and he cannot admit that in ceasing to be "a minister of the establishment" he has "ceased to be a minister of Christ." He concludes by saying, in substance, that though he attaches no special importance to episcopal ordination he yet recognizes its validity, and cannot therefore regard himself as a layman. He shall continue accordingly to exercise his right of preaching and administering the sacraments; and if he is to be imprisoned for it, he is willing to bide the issue.

PLYMOUTH CHURCH, BROOKLYN.

The corner-stone of the new edifice for this Society was laid on Tuesday, with appropriate religious services. Mr. Sprague read the Hymn, and Dr. Cheever the Selections from the Scriptures. Rev. J. P. Thompson offered the Prayer. Mr. Storrs made a brief Address; and Dr. Lansing laid the stone into its place, prefacing and accompanying the act with appropriate remarks. In the absence of Rev. Dr. Cox, who had been expected to be present and to make one of the addresses, Mr. Thompson spoke a few moments on the Catholicity of feeling which it was hoped would always unite the Congregational Churches of New York and vicinity with the neighboring societies. The services were closed with the Doxology.

The day was unpleasant, and the rain fell freely at intervals during the exercises; but many friends of the enterprise were in attendance, and remained to the close with seemingly unabated interest. The funds having all been secured for the new building, the plans completed, and the foundation laid, it will now go rapidly forward to completion. It is expected to be ready for occupation before the first of January next. The Audience-Room is to be large enough to seat 1600 persons.

Our Boston Correspondence.—We give up so much space this week to the Reports of the Anniversaries at Boston, that we are obliged to defer the favor of our regular Correspondent, which gives an account of the bi-centennial celebration at Malden, and sketches of the sermon of Rev. J. Pierpont before the *Unitarian Book and Pamphlet Society*, and of the Anniversary of the *Boston Prot. Society*. We are compelled to defer, also, the extended sketch by our reporter of the very brilliant and powerful address, delivered by Charles Sumner, Esq., on Monday evening, before the American Peace Society. Our reporter says in closing, that the Society unanimously requested a copy for publication, with which it is presumed the orator will not refuse to comply. Its delivery and publication cannot fail to do great service to the cause of peace, in giving unity and concentration to the efforts of its friends, and thus enabling them to move on with new confidence, and in freedom from those dissensions which have heretofore divided and hindered them.

The full report of this address with other reports from Boston will appear next week. We cannot annex Boston to New York in a single paper.

Missionary Intelligence.—The bark Ionia, which reached Boston on Saturday last from Smyrna, brings the sad intelligence of the death of Mrs. Scudder, wife of Rev. William Scudder, of the Ceylon Mission. She died of cholera, on the passage from Madras to Ceylon. She was the second daughter of Mr. Thomas Hastings, the eminent music composer of this city, and left home for her field of labor little more than a year since.

Rev. H. G. O. Dwight and family, from Constantinople, and Rev. Mr. Van Lennep, of Smyrna, were passengers to this country by the Ionia.

THE OLD SCHOOL GENERAL ASSEMBLY.

This "highest judicature" of the Old School branch of "the Presbyterian Church" met at Pittsburgh, on Thursday, May 17, and was opened by sermon from Rev. Dr. McGill, of the Theological Seminary at Alleghany City, the Moderator last year. Text, Psalm 87: 7. On nomination of Rev. Dr. Plummer (no other nomination being made), Rev. Dr. Murray (Kirwan) was unanimously elected Moderator. Dr. Plummer was appointed chairman of the Judicial Committee, Dr. McGill chairman of the Committee on Bills and Overtures, Dr. Phillips of the Committee on Periodicals [are we to have an Old School newspaper here in New York?], and Rev. R. W. Bailey on Music.

The report of the proceedings, which we have in type, sharing the fate of much other matter is crowded out when too late to make a synopsis. It will be given next week.

Boston Anniversaries.

THE AMERICAN AND FOREIGN SABBATH UNION.

In connection with the annual meeting of this Society, Rev. Dr. Sprague was called to repeat in Boston the sermon he delivered in behalf of the Society on the Sabbath evening of the Anniversary week in New York. The service took place in Park-street Church, on Sabbath evening. Rev. Dr. Waterbury offered prayer, and the singing was marked with the usual excellence of the Park-street choir, so long under the instruction of Mr. Lowell Mason.

Text.—*Heb.* iv. 9.—"There remaineth therefore a rest for the people of God."

In connection with—

Exod. xx. 8.—"Remember the Sabbath day to keep it holy."

This leads us to consider the happiness of heaven as a state of rest, and the keeping holy the Sabbath as the divinely-appointed means of preparing for heaven. This view of the value of the Sabbath as a means of preparation for heaven rises infinitely higher than any estimate of its value from the benefits it confers in reference to the present world. The Christian honors the Sabbath for all the reasons that commend it to the patriot, the philanthropist, and the political economist; but all these sink into insignificance when compared with its influence upon man's eternal welfare.

1. The Sabbath is a noble and beautiful symbol of heaven. God has made everything that exists a teacher for man. The sun, moon, and stars have a language; the trees, the birds, the storm, give lessons of wisdom. Man can be nowhere that he may not hear his Maker's name. The return of the Sabbath reminds even the thoughtless man that there is a heaven; and if a heaven, there is a hell; and there must be qualifications required to escape from one and enter the other, and no more time ought to be lost in securing that blessing; and he feels the rebuke of the Sabbath for his indifference.

2. The Sabbath powerfully counteracts the influences around us which are adverse to our obtaining heaven. One of these hinderances is ignorance. Religion requires us to believe, on the testimony of God, many things which we cannot fully understand; and yet it is necessary that we should know the testimony; that the objects of faith should be objects of knowledge. We must know what God requires us to believe before we can believe it; and we must know what God requires us to do before we can do it. How can a man exercise repentance until he knows how, why, and for what he is to repent? The obedience which is required is not a cold calculation how far he must go in order to be able to face the future; but a cordial and earnest desire to do the will of God. Now, suppose the Sabbath to be blotted out, how much would men know of religion? You might supply every family on earth with a Bible, and still have a world of heathen on your hands if you had no Sabbath. In how many ways does the Sabbath teach! The Sabbath lesson of the pious mother to her household, the training of the Sabbath-school, and the instructions of the Sanctuary would all disappear with the loss of the Sabbath. Suppose even a Christian exiled from the privileges of the Sabbath, what a poor proficient would he be in religious knowledge. But suppose him converted and placed in a world where there is no Sabbath, and he never would be more than a babe in knowledge of divine things.

The greatest obstacle in the way of attaining heaven seems to be worldliness. This is idolworship, as intense though not so gross as that which prevails in pagan lands; and this passion must be broken down or man can never be fitted for heaven. What can cast down that idolatry? Nothing but the Sabbath. Rarely is it done, even in a single instance, by any other means. Tell me not that the devotees of the world have the Bible. How is a man the better for having the Bible shut up and laid away on his shelf? But habit or decency leads him to observe the Sabbath, and then to visit the sanctuary, where the bow drawn at a venture may send an arrow to his heart, and there will be found a fresh traveler on the way to heaven. But how small a number would ever have broken away from the world were there no Sabbath; and how necessary is the Sabbath for this very purpose, even to the Christian. Perhaps you are a poor man, and have to work hard to earn your bread; perhaps you are a rich man, and have as much as you can do to take care of what you possess; perhaps you are a lawyer, or a judge, or a statesman, and the cause of your clients, or the interests of justice, or the concerns of your country seem to require all your thoughts. At what rate would you get on in the way to heaven if it were not for the Sabbath breaking in upon your toil and care, and making a breathing-time for rest and an opportunity to visit the sanctuary to get a fresh taste of God's kindness and a foretaste of the joys that are to come in heaven? After you have spent the whole day as God would have you spend the Sabbath do you not feel new strength for your duties, while your hopes are quickened for a better world? You know it is as much as you can do to go on and make advances in the divine life with all the helps that God has granted; and what would you do if there were no Sabbath? We complain and grieve that the love of many waxes cold through the influence of the world; what would become of the Church—what would become of us all if the Sabbath were blotted out?

3. The Sabbath enlists the social principle of our nature in aid of the preparation for heaven. God has so ordered it that the highest happiness of man is always social. The joys of the little child are never full until he has shared them with his playmate or told them to his mother. The philosopher who has discovered a new way in the starry heavens is not satisfied until he has made it known to the world. To this principle belong all the tender sensibilities of man; this soothes his sorrows and heightens his joys; this aids in all great purposes. Nothing truly noble can be undertaken without it. The Sabbath turns all this to the best account to aid in the preparation for heaven. It sanctifies the kindness of the family circle; it sheds a halo of divine beauty over the charities of neighborhoods; it ennobles the ties of kindred as it engages them in cooperation for this great end; it gives earnestness to prayer; it lends power to the Word of God; it elevates the office of the ministry; it is preeminently a social institution, drawing its chief value from the social principle, and in return elevating that principle to a likeness of heaven.

4. The Sabbath furnishes a medium of intercourse between earth and heaven. Talk not of the mysteriousness of this intercourse. If the intercourse of man with man is a reality, so is the intercourse of man with God. There is not a moment of time in which prayer is not going up to the ear of God. These form innumerable connecting points between earth and heaven; but on the Sabbath all these voices unite in one offering. The experience of the Psalmist, which led him to say "Thy way, O God, is in the sanctuary," is as truly realized now as it was in the temple-worship. He sent his angels, too, as ministering spirits in the assemblies of the saints. The Sabbath brings us to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly of the first-born, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant. Can it be otherwise than that we should, under its influence, forget the things that are behind, and press forwards and upwards to a better life?

Lastly. The Sabbath schools the spirit in the exercises and employments of heaven. Heaven, though a place of rest, is not a place of inaction. There is perfect peace, perfect security, perfect satisfaction, perfect joy; but there is no pain, nor weakness, nor weariness—no cloud over the scene, no wasting of the powers; they cease not day nor night in their heavenly employment of devotion and beneficence. Now the Sabbath, properly kept, engages the soul in these very exercises, according to their lower state of being, and by it we are practicing lessons for heaven. In searching out the works and will of God, in visits of mercy to the children of want or darkness or sorrow, in exercises of devotion and praise, in the communion of saints, we are participating on earth in the very employments and joys of immortality.

But these benefits will not result unless the Sabbath is remembered and kept holy. There is a regard for the Sabbath which does not make it holy. A sense of decency, or the power of habit, or the voice of conscience may restrain the body and not reach the spirit.

How important are the efforts now made to restore the Sabbath. Amid so many blessed institutions which are about to give you a jubilee week and make your city like Jerusalem when the tribes go up, it is delightful to witness the perfect harmony that exists throughout all, as all are aiming at one great end. And this Society is the faithful friend and minister of them all. In vain will you send forth ministers and Bibles and tracts; they will be of no avail if there is no Sabbath for man.

[To this brief sketch of an interesting and useful discourse, in which the reporter has been careful to preserve, to a great extent, the very language used by the preacher, it may be permitted to add a single remark, pointing out the force and beauty, the simplicity and power, which the sermon derives from its use of Saxon words.]

MASSACHUSETTS BIBLE SOCIETY.

Hon. Simon Greenleaf, elected President of the Society in place of the venerable Dr. Peirce, opened the meeting. He referred to the vast accession of territory which has aroused the people to a sense of responsibility, and to the importance of the Bible as a means of promoting true liberty and all the best interests of society. True liberty cannot exist but in a Protestant community, where the Bible is open to all; and wherever the Bible is in the hands of the people, they are prepared for the trust of self-government. It is to us particularly important that the Bible be familiar as a household word throughout the whole land. It alone can cultivate that sound principle and enlightened conscience which are necessary to the security of our privileges and the maintenance of justice. He congratulated the Society on the events which have revived the impression of these simple and familiar truths.

Rev. Dr. Jenks then read a variety of appropriate selections from the Scriptures, and then engaged in prayer—an improvement upon the customary exercises of the Bible anniversary.

The Report of the Treasurer was read by Mr. Henry Edwards.

The Secretary of the Society, Rev. Dr. Parkman, read his Report, and stated the number of copies of Bibles and Testaments distributed during the year at 6,333—of which more than one-third had been among seamen; a few copies in foreign languages among emigrants. To emigrants for California 850 copies had been given, and more would have been given had the means of the Society permitted. [It must have been a great want of proper care that allowed emigrant ships to sail from Boston inadequately supplied with Bibles, for the want of means in the Massachusetts Bible Society to furnish them.] The Report referred to the recent resignation of Dr. Peirce, one of the founders of the Society—for 19 years its Secretary, and then for 21 years its President. Hon. Peter C. Brooks, one of the first Board of Trustees, has deceased during the year—a man of liberality and unimpeached integrity, exemplary for his reverence of the ordinances of religion. This year closes forty years of the life of this Society—a period remarkable particularly for the number of religious associations for benevolent purposes as well as for the changes that have taken place in the governments of the earth. In little more than these forty years the distribution of copies of the Scriptures has been as follows:

British and Foreign Bible Society,	22,213,299
Amer. Bible Society and Auxiliaries,	6,347,140
Continent of Europe Bible Society,	7,175,236
Total,	35,735,675

And in 162 languages.

The Report noticed the fact that the Mohammedans in Turkey have been moved to jealousy by the success of Bible Societies, and have adopted a similar expedient for the advancement of their religion. The value of Bible Societies was alluded to in preserving the purity and authenticity of the sacred Scriptures.

Hon. Robert C. Winthrop, Speaker of the House of Representatives of the United States, moved the acceptance of the Report. He did not expect to be able to say anything that could not have been far better said by multitudes present, or which had not been far better said a hundred times at these anniversaries; but it was not in his heart to refuse any service which the managers might call for; and it was not in his conscience to withhold any opportunity of bearing his feeble testimony in favor of the objects of this Society. The week before us has been hallowed by the assemblage of benevolent Societies. But it seems appropriate that this Society should lead the way. Other Societies should follow this. Let this Society do its work, and the seed will be sown for a glorious harvest. Diffuse the knowledge of the Bible, and everything else will follow; the prisoner will be visited, the cause of temperance will be secured better than by any private pledge or public statute, and the peace of nations will be established more securely than by arbitrations or treaties. It is the Bible which teaches us that if to love God is the first commandment, to love our neighbor as ourselves is the second. The Bible is the original moving-spring, and the continual sustaining power of this great machinery of benevolence. If he might borrow a figure from a recent achievement of the city, he would say that all other Societies were but the distributors and *service-pipes* of blessings, of which the Bible is the great reservoir, which this Society undertakes to keep always full and fresh and pure. He referred to an English statute passed in the year 1613, in which the Scriptures were designated, not by the name *Biblium*, "the book," but *Bibliotheca*, "the library." Although in that early stage of English literature this might have in some sense a greater appropriateness; where now, with all our advances, what other book or what number of other books will make such a library as the Bible? He referred to the testimonies of the most distinguished men as to its incomparable excellence in a literary point of view. The Book of Ruth has been pronounced the sweetest idyl ever written. The 104th Psalm is declared by Humboldt to contain an unequaled epitome of the entire *Kosmos*. Fisher Ames, who stands unrivaled among the orators of our country, declared that he owed more to the Bible than to all other sources, but more particularly to the Book of Deuteronomy. He spoke of the publication of what we now call the Bible in the year 1611, as the proper beginning of Bible distribution, when for the first time the published Word of God began to have free course; and that was the precise date of the first settlement of these colonies—the cavaliers starting for Virginia and our Puritan ancestors to Holland, on their way to Plymouth. There is therefore a complete identity in the origin of this Bible and of this nation; and this connection must go on. All men must be governed, either by statute or by principle, by the bayonet or the Bible. In other countries it is said that the State supports religion; here it is religion that supports the State. Let us persevere in this glorious enterprise, and secure each one for himself, in that hour which must come to us all, the sweet reflection that it has been for no want of proportionate efforts or contributions on his part that every human being on earth has not had a Bible to live by and a Bible to die by.

Rev. W. I. Budington offered the next resolution, recognizing the duties which passing events devolve upon us of increased efforts for the circulation of the Bible. He referred with honor to the early translators, Wiclif, Tyndale, Coverdale, and the translators of King James, of blessed memory. They devoted themselves, amid perils and sufferings and sorrows, to the very work to which this Society has addressed itself—to give the Bible to all the people. Tyndale spent ten years in translating the Bible; and in a few years after, the frame that had been worn by these pious toils sunk down into its own ashes at the martyr's stake. The speaker referred to the days of Wiclif, when the whole population of England was less than are now in the city of London—to the fact that Jamestown was a wilderness when our present version was published; and then asked, what is hereafter to be the progress of the language and the use and influence of the English Bible? Had the people had the Bible at the time when old Rome was broken up and the Roman Church had no competitor, the Middle Ages would never have existed; the experiment now being tried in America would have been tried in Middle and Northern Europe. We are here at a period even more important, and are bound as Americans and as Christians to look well to our country. There is a new Europe struggling up through the chaos of revolutions; and we as Americans are bound to know that without the Bible a constitutional government is impracticable.

Rev. Mr. Bellows, of New York, offered a resolution on the important influence of the Bible in a period of general prosperity and high moral culture. In attending the anniversary of the Parent Society, one could realize an ample field of work; but in coming to Massachusetts, where the ripe fruits of the Bible have so long been supposed to be reaped, one is ready to ask what is the work of a Bible Society. But he would have a Bible Society for this one purpose if for no other—to keep before the people the truths of the Bible, and to keep the people from losing sight of the Bible, by the very abundant enjoyment of the blessings of the Bible. We are not yet fully aware of the dangers which are coming to us. We are not a people distinguished for reverence, or for a readiness to recognize God as the chief actor in the universe. We have the greatest need of that spirit of reverence, which nothing can maintain but an habitual regard for the Bible. Our statesmen do not show that estimation of religion and religious institutions which they ought. He rejoiced in what he had seen from the distinguished representative of this district; but he really wished such events were not so rare. He wished there were in Congress a more distinct exhibition of reverence for God as the great controller of human affairs and only hope of the country. So carefully is religion kept out of politics—so carefully is the connection shut out of our review, that our statesmen are cut off from the proper influence of religion.

THE AMERICAN AND FOREIGN PROTESTANT UNION.

A meeting was held on behalf of this new Society on Tuesday evening, at the Tremont Temple, Hon. Samuel Williston in the chair. Prayer by Rev. Dr. Hawes.

Rev. Dr. Baird made a statement of the union that has been effected of the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance, in consequence of which this meeting is held of the united Society, instead of the separate meetings heretofore held.

The Foreign Evangelical Society was called into existence in consequence of the revolution in France in 1830. Gentlemen in Paris wrote to merchants and others in New York, such as Mr. Wilder, who had resided or visited in Paris, saying that by the revolution France was thrown open for evangelical efforts, but the Protestants were few and feeble, and needed aid. In consequence, two or three thousand dollars were raised and sent out by Dr. Hawes and Dr. Brigham in 1831. A society was formed in France, called the Evangelical Society. In 1834, a corresponding committee was formed in New York, called the French Committee, which, after several expansions and modifications, became in 1839 the Foreign Evangelical Society, Mr. Kirk being the Secretary. For a considerable time, the efforts were confined chiefly to France, as being the only country supposed to be open. And in addition, France is the right arm of the Catholic Church. They have done more than any other country. The Propagation Society have raised four millions of francs (about $800,000) for Romish Missions, and more than half of the Romish missionaries are Frenchmen. The way is opened in a remarkable manner to evangelical efforts, no doubt in answer to the prayers of the three millions of pious people who have in France suffered death for their religion.

Gradually the field of operations opened. The coming of Madame Feller directed attention to the French in Canada. Belgium became open. Something has been done in aid of Germany. A year ago, our friends in St. Petersburg were requested to employ a first-rate Tract Agent to visit the Fairs and other assemblies for the distribution of Tracts, to which the government is in a considerable degree favorable. The results have been thus far highly encouraging. The Minister of Public Instruction, a gentleman with whom Dr. B. is acquainted, has taken much interest in the matter, and has ordered a selection to be made of the Tracts to make a reading book for the public schools, which embrace half a million of children. The Tract Agent had found over the country, and particularly in the southern provinces, many who had come to the saving knowledge of the truth by Tracts.

He spoke of the opening in Italy, in Austria, in Germany, and in Hungary. Within a few days, the Committee have had application for aid in sending some colporteurs or evangelists into Hungary. It may not be known that one half of the Magyars are Protestants, and have above 7000 ministers; and within a few years there has been a large increase of evangelical spirit. He believed that the resistance to the House of Hapsburgh had more a religious than a political basis. It was this family that exterminated Protestantism in Bohemia, and almost in Moravia, both Sclavonic countries. In Italy, he had information that the Scriptures are now being printed in seven different cities, and that an application had been made for aid to employ colporteurs. The Christians of Piedmont can furnish any number of colporteurs.

In Spain and Portugal something must soon be done. On our own continent, the success of the mission in Valparaiso, which is the hardest place on the continent, shows that we may find the way open any where, and we ought at once to have six or eight missionaries in South America. In Hayti, although the people are nominally Roman Catholic, there is no obstacle to the preaching of the Gospel. They have had no Bishop, nor even a Vicar-General, from Rome, and do not wish for much connection with Rome.

Toward Mexico, Mr. Mont Salvadge has been sent to San Antonio, where he has commenced his labors, with much interest and hopes of success, until his school was broken up by the cholera, now prevailing there to an awful extent. Mr. M. S. has recently received a letter from his father, in Catalonia, who has lately had his eyes opened through some Tracts in the Catalonian dialect sent to him by his son, and has written him a most touching letter.

In New Orleans, Mr. Wolfe has commenced his labors, and has already recognized some very extraordinary conversions; of which it was not proper for him to speak in particulars. In New York, Mr. Astie has a congregation of 150, chiefly French and Swiss. This connection, now so intimate between the work in Europe and in our own country, has naturally led to the union of the Societies, which has now been consummated.

Rev. Herman Norton followed, with a statement of the history of the American Protestant Society. He gave a history of the mysterious loss of his manuscript report while on this platform last year. We are here to do what has not often been done—to reduce the number of benevolent organizations. The unity of objects of these several societies has led to their union. There have been organizations in this country for twenty years with reference to the Roman Catholic population, but chiefly of a controversial character. The American Protestant Society entered the field six years ago, with a different policy—to assume the practicability of the conversion of Roman Catholics. As the direct results of its labors, more than 1500 Roman Catholics have been converted and have joined evangelical churches, besides three times that number withdrawn from the Romish Church and led to attend Protestant worship. He believed there were nearer four millions than three of Roman Catholic people in this country. Mr. N. detailed a number of instances of the happy success of the labors of this Society among the Germans, French, the Irish, &c., and the urgent demand for more laborers.

Mr. Norton described a visit he made to the French congregation near the borders of Canada, the eagerness of the people to hear the Gospel, and their liberal contributions. He spoke of the success among the Irish, by employing persons who can read and preach in the Irish language. Our missions among the Portuguese along the sea-board of Long Island and New England have brought the Protestant Society into connection with the ex

or General Assembly, or of the *Committee ad interim*. It is due to Dr. Mason, the other member of that sub-committee, to say that this was done without his advice or knowledge, and (if I am correctly informed) during his absence from the country. At a meeting of the Committee *ad interim* held soon after this work of publication was finished, the sub-committee reported that "the Form of Government containing the last alterations of the Constitution has been published, and is for sale at the bookstores;" and their report was accepted.

Now, will the readers of *The Independent* believe it, some of the advocates for correcting the Synod of Cincinnati—such men as Rev. Mr. Spear, and D. H. Little, Esq.—took the ground, that that *confessedly misprinted book* was authoritative and binding upon the Assembly until regularly altered! As though, when the correctness of the printed copy of the Constitution is questioned, the ultimate and decisive authority is not the *written record* of overtures and amendments, though it should be found on a thousand scattered pieces of paper.

By examination of the answers to overtures sent down to the Presbyteries by the last Assembly, proposing the restoration of appellate jurisdiction to the General Assembly in the cases of ministers, it appeared that a majority had answered in the *negative*. So the Presbyteries insist that the Assembly shall not have judicial power: and one part of the programme set forth in Dr. Cox's sermon before the Assembly has failed of enactment.

On Wednesday the Assembly voted to adjourn finally on Friday evening, at six o'clock, P. M. This act, on the one hand, restrained the very strongly developed propensity of the members to discuss, at great length, all matters great and small—especially the small; and on the other hand, made the Assembly somewhat disorderly and discourteous, by various expressions of impatience from the members, particularly by general and decided cries of "question, question," which are well adapted to prevent modest men from rising to speak, and to embarrass and pain them when from a sense of duty they do rise.

[Our correspondent has left us to make up the proceedings of the remaining two days, which we are compelled to do as briefly as possible, from the extended and excellent Reports of *The Evangelist*.]

On Thursday, Prof. Allen, from the Committee on *Church Polity*, made a report on the alteration of the standards, commending Mr. Hatfield's report, and proposing various overtures to be sent to the Presbyteries relating to changes made necessary in the book by the return to Annual Assemblies, and by the refusal to allow to the General Assembly judicial power. The consideration of the report was deferred.

Mr. Smith offered resolutions in favor of *catechetical instructions*, deploring the neglect of the Assembly's Catechism, which was adopted.

The report of the committee in relation to the election of elders for a limited period, recommending that *no change* be made, was adopted, after a very animated discussion.

A proposition to overture the Presbyteries to restore the polity of the Church to the precise form which is had before the changes in '38-'40, drew out able speechs from Dr. Beman, Prof. Allen, and others, but was not carried. On the afternoon of Thursday, the Lord's Supper was celebrated.

On Friday, the Overtures on Church Polity having been fully discussed, and amended by striking out the resolution altering the ratio of representation, the resolution and overtures were unanimously adopted.

Rev. Mr. Wing made a report on the subject of *union with the Cumberland Presbyterians*. A meeting had been held, and on consultation it was found that a complete union was impracticable—but the Committee proposed that each Assembly should appoint and receive delegates, to have all the privileges of other members except that of voting—that contiguous Synods and Presbyteries adopt the same plan, and that vacant congregations of either body employ the ministers of either as temporary supply without a change of ecclesiastical relations. The plan was adopted.

The Committee on *Slavery* reported, in favor of re-affirming the sentiments of the Assembly of 1815, the act of 1818, and the declaration of 1846, and of declaring farther that no information is before the Assembly that members of their Church in Slave States are not doing all they can to bring about the possession of liberty to the slave, nor that they tolerate any of those evils which ought to call forth the discipline of the Church—but if there are any such cases, they call the attention of the proper judicatories to the matter. Mr. Bassett moved to amend the report of the Committee by the following: "*Resolved*, That slavery is a great sin before God and man, and should be treated by the Church as other gross immoralities." Mr. Bassett accompanied his resolution by a very able and energetic speech, which was replied to by Dr. Bullard and Mr. Smith, of Missouri. After a spirited discussion, the question was taken on the amendment and it was lost. Mr. Tyler of Mississippi, moved a substitute for the report, denouncing oppression, urging members to purify themselves from the sin, and declaring that the relation of master and slave was not necessarily sinful. The motion was lost, and the original report adopted, with but one or two dissenting voices.

We may find room and occasion hereafter to review more at length the course of this Debate. The declarations of Judge Hornblower, in approval of Mr. Basset's amendment, and in more decisive condemnation of Slavery as "on a level with murder, manslaughter, (which?) and theft, and any other crime"—were specially noticeable

It is to be hoped that the positive disclaimer of all ecclesiastical authority in the constitution of this Association will operate as an efficient and final counteraction of all the tendencies of human nature towards the silent and gradual accumulation of power in their hands.

There is entire harmony of feeling between the Congregational Churches and the New School Presbyterian Church of this State: both the Synods of the latter body are represented in this, and in consequence of the illness of the last Moderator, the opening sermon was, by invitation, preached by one of these delegates. The New School Presbyterians entered this rich and promising field first; but the Congregationalists have now the largest number of churches. There are about two hundred churches of both denominations in the field, laboriously and successfully engaged in evangelizing it. The Old School Presbyterians in this State are also a large and respectable body. After the opening sermon, the Association was called to order, and adjourned to Friday morning at nine o'clock.

FRIDAY, MAY 18.—The Association met according to adjournment, and spent a season in devotional exercises, according to a standing rule of the body. After these interesting services the roll of the members was made out, and Rev. N. C. Clarke, of Elgin, was chosen Moderator; Rev. R. M. Pearson, of Grand Detour, Corresponding Secretary; Rev. M. N. Miles, Register, and Rev. Lansing Porter, Scribe.

The usual Business Committees were appointed and reported. Rockford, a flourishing town on Rock River, on the great route from Chicago to Galena, was selected as the place for the next Annual Meeting. Rev. L. Spencer, of Peoria, was appointed the preacher, and Rev. M. K. Whittlesey, of Ottawa, his substitute. The Report on the State of Religion was made the order of the day for the afternoon.

It was most gratifying to meet with the veterans whose Christian zeal and courage and wisdom secured so early for Christianity a solid footing in this garden of the world. It is not twenty years since a company of young men in the Theological Seminary at New Haven, Conn., formed the plan of planting very early the institutions of the Gospel in this great State. They were almost the earliest pioneers in this work. Besides the ordinary means of grace which they employed, and the planting of churches, their plan embraced the establishment of Illinois College, an institution which is exerting a wide and powerful and elevating influence upon this State. These brethren when they first became the leaders of a new movement in this valley had scarcely any churches to preach in, or congregations to address. They must *gather* congregations and build churches by creating the necessity for them: but now they come together to render devout thanksgiving to Almighty God for the wonderful changes which He hath wrought. Then they were indeed the conies, a feeble folk; now they look out from this place of convocation upon two hundred churches scattered over this same territory, attached to the Congregational and New School Presbyterian organizations, besides all that has been accomplished by the Old School brethren.

"The wilderness has become a fruitful land;" and well and eloquently did one of these veterans—veterans not in age, but in toil and endurance—recount with tearful eyes, yet with hope and triumph, the tokens of the Divine favor, their vast successes, and their remarkable exemption from death. No man who looks upon the incoming harvest now can regret the labors and the sacrifices which it cost.

The Reports of the Churches on the state of Religion were listened to on Friday afternoon with very deep interest. Never before had it been the privilege of these churches to record the results of such a year of the right hand of the Most High: there was therefore a sufficient reason for protracting these exercises to such a length as to occupy more than half of the business sessions of the meeting. Nothing could be more pleasant than to go into the interesting detail of these scenes of revival, would your columns permit. It must suffice to say, that while almost every church reported prosperity and growth and spiritual life, revivals had been enjoyed in the churches of *La Fayette, Toulon, Waverly, Metamora* and vicinity, *Galesburg, Pleasant Grove, Peoria, Canton, Rockford, Aurora, Bristol, Batavia, Orangeville, Bloomingdale, Plainfield, Elgin*, numbering hundreds of converts, and it was remarked by one of the Home Missionary agents that there were other churches not represented or reported here which had enjoyed the same rich blessing. The whole region of northern Illinois seemed to have been visited by special Divine influences, and in several instances the work of grace was characterized by great power and wide extension over the surrounding country. It was gratifying also to notice that in some churches, which had enjoyed no revival during the past year, the influence of powerful revivals in the preceding year and their lasting effects were noticed with devout thanksgiving, as in Pittsfield, and Lockport, and other places.

The Delegates from the Presbyterian Synods also reported numerous revivals in their churches. Mr. Hale mentioned the recent work of grace in Alton as one distinguished for its power, drawing into the church the talent and wealth of the place. It is remarkable as being the first revival of much extent since the lamentable scenes of 1837, when the noble Lovejoy was sacrificed to his determination not to yield the freedom of the press at the dictation of a mob. The godly and devoted missionary Chamberlain in this revival fell a victim to his excessive labors and exposure.

Favorable reports were given of the prosperity and usefulness of Illinois College, at Jacksonville, and of Galesburg College, both of which are within their bounds, and both aided by the Society for the Promotion of Collegiate and Theological Education at the West. It was gratifying to notice that these institutions and the Society had the cordial support and contributions of these young sister churches.

It was particularly and repeatedly stated that the revival of religion was commonly followed or accompanied by a revival of benevolence, and that the consecration of the converts to Christ embraced the consecration of their property to his cause, as was manifested by the subsequent contributions of the churches. The Home Missionary cause shared largely in the blessings of this liberality. Thus did these converts and these churches recognize their deep indebtedness to this noble cause. It was observed, both in the reports of the Congregational Churches and of the Presbyterian Delegates, that the labors of the missionaries at large had been blessed with remarkable and increasing success.

The Delegate from the General Association of Connecticut expressed the Christian and fraternal salutation of the ministers and churches which he represents, and their deep and practical interest in the great missionary work in which these western churches are engaged. He also affirmed their general prosperity. A resolution was adopted requesting a copy of his address for publication. A communication was read from the Delegate from the General Association of Michigan, he being prevented from attending in person. It was much regretted that no other representatives of the Eastern churches were present.

SATURDAY, MAY 19.—The Reports of the Churches on the state of Religion occupied the Association till Saturday afternoon. A recess was taken on Friday evening, to allow the La Salle County Bible Society to hold its Annual Meeting.

[The Report of that Meeting we must defer till next week.]

The Committee on the Reports concerning the state of Religion were instructed to report on Sabbath evening, and the remainder of Saturday evening was devoted to Rev. A. Kent and Rev. Wm. Kirby, agents of the Home Missionary Society, for the presentation of their cause.

In the absence of the person appointed to preach the Annual Sermon, Rev. James A. Hawley, Delegate from the General Association of Connecticut, was requested to preach on Saturday evening, at which time this service was performed. The text was in John 4: 14.

The General Association voted to give way, on Sabbath morning, for the Fox River Union to install Rev. M. K. Whittlesey as the pastor of the Congregational Church in Ottawa. They also voted to celebrate the Lord's Supper in the afternoon of Lord's day.

The thanks of the Association were returned for the kindness and hospitality of this people. It was also voted that this body stand adjourned after the public services of Sabbath evening.

[The account of the Sabbath exercises—consisting of the Installation services in the morning, the celebration of the Lord's Supper in the afternoon, the reading of the narrative on the state of Religion, and some public addresses—we are also obliged to postpone.]

At the close of these exercises the Association voted to publish an abstract of their minutes in the *Herald of the Prairies*, and then adjourned to meet at *Rockford* on the third Thursday in May, 1850.

It ought not to be omitted, that the morning prayer-meetings were attended daily with interest, and it was intimated at the prayer-meeting before the Sabbath evening service that some religious impression was evidently made upon the congregation, and that some souls were becoming interested in the great salvation.

J. A. H.

GENERAL ASSOCIATION OF ILLINOIS.

LETTER FROM OUR CORRESPONDENT.

OTTAWA, ILL., May 18, 1849.

The General Association of Illinois held its Annual Meeting at Ottawa, May 17, and was opened with a Sermon by Rev. Albert Hale, of Springfield, delegate from the Synod of Illinois, from John 5: 10.

There were about forty ministers present, most of whom are members of the body. They come from nearly every portion of this great State, representing directly or indirectly more than one hundred Congregational Churches.

The constitution of this body is peculiar, and differs materially from that of similar bodies in New England. It is not, like the General Association of Conn., composed of delegates from the local associations, but any minister may belong to it who is a member of any local association, and assents to the constitution and articles of faith adopted by this body; and any church connected with an association that embraces these articles and this constitution, may send a delegate to this body. The object of this mixed constitution of the General Association undoubtedly was, to ensure the largest liberty to all the brotherhood, in all the churches. They hope to secure this by admitting lay members to a voice and a vote in all their meetings. Although the composition of this body imitates that of a Presbyterian Synod, in which every church in connection with the body has a right to a clerical and lay representation, this method does not seem to answer the end of guarding the liberties of the churches as well as ours in New England, where the associations are composed solely of ministers who meet for their own improvement, and by consultation to prepare themselves for greater efficiency in the Master's work. There is no possibility of exercising clerical domination in such bodies, since all their meetings are public, and there can be no plausible pretense for assuming ecclesiastical authority, since they are in no proper sense an ecclesiastical, but simply a clerical body. But when delegates from the churches are received the body is changed as to its *objects*, as well as its constitution. It can no longer meet merely for mutual improvement in the duties and functions of the ministerial work, but they must have some object in coming together; and the tendency is, as all experience shows, to regard the confederation of the churches—the apparent union of the churches through their representatives—as a real consolidation of the churches, whose representatives in association have, like a Synod, *authority* to oversee the churches, and control them, as well as guard their interests. It were better to confine the associations to the duties of a ministers' meeting, and let the churches appear by their representatives in all cases which require the expression or withdrawal of Christian fellowship.

Foreign Correspondence.

FROM OUR FRENCH CORRESPONDENT.

PARIS, May 10, 1849.

To the Editors of the Independent.

GUIZOT: A REPUBLIC OR A MONARCHY.

I alluded some days since to the electoral circular of M. Guizot, and the audacity with which he declared that there had been and could be for France but three stable governments: the empire, the legitimate, and the Orleans dynasty. That was too plainly throwing down the gauntlet to the Republic, and the Committee of the *Rue de Poitiers*, composed of all those *honorable* Republicans who desire only the overthrow of the Republic, found M. Guizot dangerous to their party by the very sincerity of their declarations. This Committee is moreover swayed by M. Thiers, always jealous of the influence of M. Guizot. . . . and to sum up all, poor M. Guizot has been obliged to retire from the field, and he has done so with the *hauteur* of an inflexible man who yields to an outward necessity, but whose spirit is not shaken in the least. Within three days the elections will have taken place all over France. It is said that in a large number of departments the reactionary and anti-republican spirit will predominate, and will return to our legislative Assembly several deputies decidedly favorable to the restoration of monarchy. But do not be disturbed on that point; such a restoration is impossible: or at least it could not endure but for an infinitely short time. France is not yet perhaps decidedly committed to republicanism; but assuredly it is not more monarchical.

Monarchy! what is it to-day upon our Continent? Russia alone has not yet been encroached upon by the new spirit. She now comes to the help of Austria, pressed on all sides by revolutions. But look at Germany—what profound democratic agitation is felt through the whole extent of her territory! Central Europe will soon be, according to all appearance, the theater of gigantic movements. By an open rupture with the Assembly of Frankfort, which offered him the imperial crown, the king of Prussia has given to all Germany the signal for a formidable agitation. *Hanover, Bavaria, Wirtemberg, Prussia* herself, are in deep fermentation; in many places the municipal governments put themselves at the head of the movement. It seems impossible but that before many days the most important events should take place in Germany. This very morning we receive the news of a revolution in the kingdom of Saxony; the king and his ministers have fled, and a provisional government is installed at Dresden. What is the secret cause of these movements? It is the republican spirit which ferments in the great Germanic body, and *Old Germany* is about to give place to *Young Germany*, republican and progressive. It will have times of halting, and even of retrograde movement; but the course is marked and the end certain. Europe is marching in grand column towards Republicanism: or at least towards the realization of democratic ideas, which will necessarily conduct to a republican government.

THE ITALIAN EXPEDITION.

The most lively excitement has prevailed in Paris for a few days past on the subject of our expedition in Italy. The Government, in order to obtain from the National Assembly the credit of 1,200,000 francs necessary for that expedition, declared expressly from the tribune that it had no intention of overturning the Republic of Italy, nor of imposing on the Italians any form of government. Upon this public and solemn declaration the credit was voted, and a squadron was despatched with 14,500 troops. France wishes to keep an eye upon the movements of Austria in Italy, and to protect liberal ideas against these movements. But the minister Barrot did not view the matter precisely as did the National Assembly, and General *Oudinot*, commander of the expedition, soon after disembarking at *Civita Vecchia*, disarmed the Roman garrison of that place, and declared the city in a state of siege, as a hostile city which should be taken by assault. The next day the French General set out for Rome, in spite of the earnest protestations of the envoys of the Roman Government. The Roman deputation declared to him that Rome was determined to resist him by force, and to blow up the Quirinal, the Vatican and St. Peter's, which were already undermined. Oudinot attempted to enter Rome with five or six thousand soldiers, but he was repulsed. Our troops encountered barricades, which they attacked four times in vain. The Romans had surmounted their barricades with a post on which was inscribed the fifth Article of our Constitution:—"*The French Republic will respect foreign nationalities as she would cause her own to be respected; she will never employ force against the liberties of any people.*" The troops of the French General were compelled to retreat, leaving on the field from 150 to 200 slain; of whom twenty were officers, and a number of wounded, estimated at 600! As soon as this news was known at Paris public indignation burst forth on all sides at the hypocritical conduct of the Minister Barrot. The National Assembly was aroused. A Commission of nine members was appointed to examine into the affair and to interrogate the minister. This Commission forthwith constituted presented its report on Monday, the 7th instant, at ten o'clock in the evening. The Chairman (M. Sonart, Minister of the Interior under the administration of Cavaignac), presented a report which bore hard upon the Ministry. He showed without difficulty that the instructions given by the Government to General Oudinot, and the acts of the latter, had not been conformed to the promises made to the Assembly as the basis of the vote of credit of 1,200,000 francs. The Commission proposed a resolution of censure in the following terms: "The Assembly desires the Government to take the measures necessary to the effect that the expedition in Italy *be no longer turned aside from its true design.*" This resolution, vehemently opposed by M. Odilon Barrot, President of the Council, by M. Drouin, of Luys, Minister of Foreign Affairs, and by several other ministerial orators, was *adopted* by the National Assembly by a majority of 328 to 241. The Assembly separated at two o'clock in the morning, in the midst of cries many times repeated of "*Vive la Republique.*" This vote does not signify that the French troops will retire from the Roman territory, or even from Rome if they have already entered there, (which is quite probable); the vicinity of the Austrian and Neapolitan armies advancing against the Roman Republic would render the departure of the French dangerous for those whose independence it (the Assembly) is resolved to maintain, against them (Austria and Naples). But it means that our troops shall not be employed to overturn in Rome a form of government freely chosen by the popular voice, as long at least as the people shall not see fit of themselves to revoke their decision. The day after this vote, the government sent to Rome M. de Lessep, a free and independent man, charged to satisfy himself of the real feeling of the Roman people.

A vexatious affair, and one which is likely to cast a new element of trouble into the midst of our people, is, that the President of the Republic has caused to be published in the semi-official journal, *La Patrie*, a letter to General Oudinot, in which, far from disavowing the odious and impolitic attack on the Roman Republic, he quite distinctly avows the responsibility of it. This defiance of public opinion is at least very imprudent. A debate took place on the subject yesterday in the Assembly, but the decision has been postponed to this evening on the demand of the head of the Cabinet, M. Barrot, who announced for to-day new and important documents. The courier will probably leave before the vote of the Chamber, so that you must wait for it one week at least, unless it may yet be sent to Liverpool by telegraphic dispatch to-morrow morning.

REV. MM. MONOD AND COQUEREL.

Want of time prevents me to-day from communicating to you according to my intention the leading passages of the farewell sermon of Rev. F. Monod. Last Sabbath his ex-colleague Coquerel replied to him from the very same pulpit in a sermon against *the new schism which afflicts the National Church*, to wit, the secession of Fred. Monod, and his project of founding a free church, reuniting in a sort of association all the evangelical churches of France independent of the State. In this sermon Coquerel showed with more reason than he himself imagined that the real *free* church is the National Church, since it does not demand of its members or of its pastors any profession of faith, and one can there believe and preach whatever he pleases provided he bases it upon certain passages of the Holy Scriptures. As many varieties of opinion as members, and to unite all these disparities of faith and life the Holy Supper which is free, and to which any one can approach by right of birth. If this sermon is printed soon I will send you some extracts, for it is painfully instructive to see what can be preached in this reformed church of France, of which Adolphe Monod, Grand Pierre, and other evangelical pastors (in other respects devoted to the truth) make themselves the defenders.

The Consistory of Paris, the same which published the famous memoir in favor of supporting worship by the State, based upon the deplorable effects of the voluntary system in the United States, convened last week to nominate a pastor in place of M. Fred. Monod. It nominated Adolphe Monod. The choice is certainly the best that it could have made. By his personal piety, his distinguished talents as an orator, and his affectionate and conciliatory character, M. Adolphe Monod is generally esteemed and loved among French Protestants. We Independents are in entirely fraternal relations with him. We regret only that timidity of spirit and of character which leads him to bear the yoke of official Protestantism. By founding, some twenty years ago, the free evangelical church of Lyons he has been one of the promoters of the movement in favor of the voluntary principle, which has increased from year to year. But since then he has thought it his duty to accept from government a chair of Theology in the faculty of Montaubon, and he has become a supporter of Nationalism. I have however hope that God will one day enlighten him upon the grievous wrong inflicted by establishments upon the Church of Jesus Christ, and that he will come out a second time from the official establishment to return to it no more. Meanwhile, we shall continue to love him and to respect him as a brother upon whom God hath bestowed precious gifts for the publication of the Gospel.

Truly yours forever, LOUIS B.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, May 10, 1849.

NOTES ON THE MAY MEETINGS.

LONDON CITY MISSION.—Extremes meet: more oppressive in its solitude and isolation is the crowded street of London to its visitor, than are the deepest recesses of a forest. There is scarcely a thought of deeper sadness to a sensitive mind than that which the full, strong, flowing current of human life suggests. All these—yes, these rapidly-moving crowds—this never-ending *all*—is made up of my brethren according to the flesh; and here—here in London, alone and observing the ever-flowing multitude—I would fain say: I am your brother; I, too, have a human heart; I know the sad variety of pain; I know the dear delights of social life; and I and you have relations with the Infinite. But it is a proverb, that in London nobody knows his next door neighbor: vain, then, are the yearnings of the stranger after communion with his kind. If the sight of the moving population in a large thoroughfare of London is thus oppressive, what must be the effect of traversing its widewidey of streets and wide-extending suburbs—of turning aside from the broad beaten ways into the boundless labyrinth of alleys, lanes, rows, and by-streets, "without number, numberless," in which myriads find their homes; all the while remembering that the wretched, the homeless, the criminal population of London is equal in numbers to the entire population of a third class European city? Well might the active benevolence of the whole Christian Church be concentrated upon this vast city; and we may well, with devout gratitude, thank God that, seven years since, it entered the hearts of benevolent men to found *The London City Mission*, whose anniversary meeting has just been held.

The laborious and philanthropic Lord Ashley—most suitable President of the Society—was unable to take the chair from ill health; but his substitute delivered an excellent opening address, which breathed the spirit of devout practical Christianity. The Report was highly interesting, and presented facts of a striking character.

The number of missionaries employed in its first year was 61. During the past year 214 have been employed. Three classes engage the special attention of the missionaries: first, fallen females, thieves, and other outcasts; second, the Irish, who in increasing numbers swarm to London, and bring to St. Giles' the ignorance, the superstition, the filth, and abandonment which characterize the south and west of Ireland; third, the respectable but poverty-stricken workingmen. The condition of this last class is most painful. From printers and the highest class of skilled artizans, down to the humble traders, the struggle for dear life and its decencies is most tragical. To these classes the Gospel is preached by the city missionaries. "During the year their agents had attended the death-beds of 3,085 poor persons, to whom they afforded religious comfort; and in 946 of those cases the poor sinners had no other visitors at all." What can be said after this? It has more than the eloquence of death and the grave. Isolation, deepest poverty and suffering here invite death and anticipate the grave!

The income of this admirable Society has increased progressively from £5,500 in its first year, to something over £19,000 in the present year. Subordinate to its great end, the indirect and incidental influences of the Society have been of a highly valuable character. By it a knowledge of the humbler classes has been diffused among the widely-separated higher ranks; ragged schools—that is, schools for the ragged—have grown out of the labors of the Society; working-men's associations have coöperated with their friends of the City Mission; and among its offspring the Society can count the "*Scripture Reader's Society*"—itself a daring innovation upon the old mechanical order of things. A devotional and truly fraternal spirit pervaded the meeting, which was serious as it was large. Among the speakers were the venerable evangelical clergymen, Rev. E. Bickersteth, Rev. I. Incken, Secretary to the Church Missionary Society, and Rev. Dr. Cumming, the eloquent divine of the Presbyterian Church of Scotland.

NOTE.—The income of the pluralist rector of one of the metropolitan parishes, to which the attention of the Society has been directed, is almost equal to the whole income of the London City Mission. This rector is the friend of the Bishop of London, who honors the Society with his dislike.

CHURCH MISSIONARY SOCIETY.—The annual meeting of this Society was one of unusual interest; it was the fiftieth—the jubilee meeting; and moreover, the Society being the largest organization of an evangelical character within the Established Church, its meetings are a kind of demonstration antagonistic to the great Romanizing party in the Church. The meeting assembled as early as 10 o'clock, and the great hall was densely crowded. The Earl of Chichester presided, and delivered an address breathing a pious spirit, calling upon the meeting to join with him "in praising and blessing God for his mercy and goodness towards us during the remarkable year just past." He glanced at the contrast which the jubilee celebration afforded to the scenes which have been exhibited in continental States. The Report dwelt upon the circumstances attending the celebration of the jubilee of the Society: "in the cathedrals of England, in our village churches, and in our universities; in Holland, by the members of the Dutch Reformed Church; at Basle and at Bangalore, by the Lutheran Churches; by Christian Israelites in Europe; and at Jerusalem, upon Mount Zion, by the Christian company who there maintain a witness for the Truth. The jubilee was celebrated at the various missionary stations throughout the world; it was celebrated at sea on board a vessel conveying a company of missionaries to their destination; and by a few pious soldiers upon the banks of the Indus, on their march to the great battle-field in the Punjaub."

The special collections of the year had not injured the ordinary income, which reached £1,003. The Report presented no point of special interest in connection with the operations of the Society. One fact, however, is calculated to arrest attention and excite serious questionings: "The number of *converts* at Kishnaguar is about 4,500; the number of *communicants*, 543." The distinction between "converts," baptized converts, and "communicants" sounds strangely to those whose ideas of conversion and church-fellowship are drawn exclusively from the New Testament.

The jubilee-fund amounts to upwards of £53,000, which the Committee propose to appropriate to four objects: to capitalize £20,000 as an additional fund for the relief of sick and disabled missionaries, and for the education of their children; to the erection of buildings for the reception and education of these children; *to the endowment of native churches* in the Society's missions; £10,000 to be thus appropriated on the principle of meeting sums raised upon the spot—that is to say, the Society holds out the grant for an endowment in order to stimulate native Christians; and fourthly, a sum is to be appropriated "to the erection of missionary buildings"—not specified. Some of these appropriations will relieve the general fund from charges, and so tend to increase the means of the Society. This has led to the resolution to increase the number of missionaries; and the Report "appeals to the Church at large and to the universities for men of experience who are thoroughly imbued with the true Church-of-England evangelical principles." The Bishop of Winchester moved the first resolution, and in the course of his speech referred "to that remarkable case where, out of a community of 20,000 individuals professing the Christian faith, there had been found no fewer than 2000 communicants." The bishop repeated the appeal of the Report—we want men. He repeated—

"We want men. Where will they find them? To whom shall they appeal for these ten additional missionaries? They tell you directly that they cannot look to the College at Islington for them; that that College will do no more than repair the annual waste in the several missions connected with our Society. They cannot look to that quarter, either immediately or after the lapse of three or four years, for the men whom they want; they will find them no more than will suffice to fill up vacancies—to supply the wear and tear of each year's labor and privation. Their appeal, then, is to the Church at large; their appeal is especially to the universities of our land."

The bishop expressed the opinion that the universities could supply the men; and he read a remarkably strong appeal, sent forth fifty years since. The Bishop of Cashel followed, and took up the same strain. His tone was frankly and decidedly Protestant:

"He rejoiced to hear the declaration contained in the Report, that their Committee were seeking to send forth men of evangelical and Protestant principles—for men, if they were evangelical would be Protestant; and if not Protestant they would not be evangelical. He felt it to be a happy sign, with regard to the Society, that in these days of false and mongrel liberality the Committee had not been afraid to admit into their report and to send out into the world those words—he had almost said, those hated words—'Protestant principles.' It was a good feature in the Society that in that respect she had ever been a witness for the truth."

The Earl of Waldegrave, late a captain in the Royal Navy, made an interesting statement of personal experiences. He said:

"His attention was first called to the labors of the Missionary Society during his services in the navy, when he had an opportunity of witnessing the effects of missionary exertion. He regretted to state that the missionaries to whom he referred were *not connected with the Church of England*; but they did devote themselves cordially and zealously to the service of God in the Christian instruction of pagans; and the success which they obtained from the prosecution of their mission was such that there was a manifest change produced, and into the hearts of cannibals and pagans was instilled the meekness and mildness of Christianity. The operation which he had witnessed had made such an impression on his mind, and so convinced was he how much it was in the power of the Gospel of Jesus Christ to effect, that he determined that when he returned to England he would do all in his power to aid the Missionary Society connected with the Church of which he had the honor and privilege of being a sincere member."

Captain Waldegrave came forward manfully, some few years since, to refute the calumnies which were then directed against the missionaries of the London Society in the South Sea Islands.

Dr. Smith, late a missionary in China, and now bishop designate of Hong Kong, was the next speaker. His address was devotional, and adapted to create serious impressions. With respect to his own office and the spirit in which he hoped to fill it, he said:

"I feel myself no less a missionary in the Church Mission because I go out as a missionary bishop to China; on the contrary, believe me, that my prayer is and ever will be that that Spirit which blessed me when I took leave of you five years since may imbue all my exertions in that new and sacred office which I have been called upon to fulfil. Your missionaries will ever be my cherished and my dear brethren. Their principles and yours are those which I deem necessary to the full development of the blessings of the holy Gospel. Our prayers shall mingle together for the blessing of the Divine grace upon all our efforts in carrying out to the utmost the principles of the Reformation."

Rev. Hugh Stowell followed, and spoke largely in honor of Episcopacy. He inclined to the opinion, that had there been Episcopacy in the British American colonies, the "unsettlement" and ultimate "defection" of these colonies would not have taken place. The reverend divine apparently had not the remotest idea that he was, in other words, affirming that Episcopacy favored tyranny and injustice, and trained people to endure both. He argued that one good bishop over ten or twelve missionaries rendered them stronger in their holy vocation. He was very anxious for an African bishop, and suggested a supplementary fund for the purpose of founding such a bishopric. He also indicated the person he deemed most suitable, and the place Sierra Leone or Abeaconta.

"He would say to them, Do not have a white bishop, but a black bishop to preside over the blacks. Yes; why not have a sable bishop? Why should not sable bishops have their souls as enlarged as other men, and as men living in the truth of Christ Jesus? He said they should first have a missionary bishop in Africa. He could conceive no more touching sight than to see his hands stretched out blessing his flock. He could conceive no more touching sight than the black hands adorned with the white lawn sleeves, and to see his hands stretched out to confirm his flock. The young men among the black population they knew were orderly. Samuel Crowther had once been a slave, but he spread among his countrymen the unspeakable riches of Christianity. He was not indulging in any day-dream. During the third century a swarthy Cyprian had presided over his fellow men and over fourscore and odd bishops in Africa. Then in all seriousness and sobriety he entreated their Christian friends to cherish the hint which he had thrown abroad; and he prayed that it might fructify and bear goodly fruit."

Rev. William Smith, from "that great city," Benares, delivered a highly interesting speech. The last year he spent there was encouraging; Brahmins had knelt with him in prayer to the Lord Jesus, and six or seven adults had been baptized. He was earnest for *more help*. Brahminism falling at Benares would fall universally. He commended the great liberality of Anglo-Indians; and it is most gratifying to record facts such as the following:

"Not only do they give portions of their income (I speak of the European Christians, especially the civil and military servants of the Company), but I know some who actually give all they receive except just what is necessary for their own subsistence, and who are living there in that trying and unhealthful climate, it may be with a frail body, in order to draw their full pay while they might retire home here on their pensions, solely that they may have more to give to Him who gave himself for them. May God grant you all grace to go and do likewise."

Gurney Hoare, Esq., moved the following resolution:

"That the opening prospect of sending missionaries into the interior of Africa, with the Scriptures in the native languages, affords a cheering hope of arresting at their very source the evils of the slave-trade, and of repaying the just and righteous debt which England owes to Africa, and which the fathers of this Society at its very foundation set forth as the first missionary obligation of the Church of England."

The speech of the mover was full of facts of a deeply interesting character, presenting many facts in connection with the history of Slavery and the slave-trade. The resolution had special reference to a large African town—Abeaconta, a town 1000 miles from Sierra Leone, and having 50,000 inhabitants, all bound together by a law of freedom, and honoring missionaries and the English for their opposition to Slavery:

"The missionary establishment of Sierra Leone was able to send forth a branch to Abeaconta. There were now 130 men laboring at Sierra Leone, eighty of whom were natives; and he was firmly of opinion that the great hope of Africa was in the extension of native education. Since 1840, about 3000 of these people had gone to Abeaconta."

Rev. Mr. Townsend, missionary from this great and almost unknown African town, delivered the concluding speech, which deserves to be circulated wherever the word "slave" or "slave-trade" express living facts. He said that African chiefs reproached the traders that they did not come for ginger or for cotton, but for *men*; and that they came with bribes to tempt Africans to carry on the slave-trade. He said that missionary work had been carried on successfully at Abeaconta and Budagry entirely through the instrumentality of the British cruisers. These cruisers had liberated Samuel Crowther and his nieces, and others who had been instructed at Sierra Leone. These, and many more liberated Africans had carried to these towns reverence for the British name, which had been diffused, and prepared the way for missionary operations. "They had received the missionaries with kindness, and now they could not assemble together in Exeter Hall with greater safety and security than the missionaries can assemble in the streets of Abeaconta."

There was an evening meeting, at which Archdeacon Dealtry, of Calcutta, spoke. He wanted young men for the work—men whose hearts swelled with love towards God, and who would say, "Here we are; send us out as missionaries." He bore the following honorable testimony

"He did not forget that the Baptist missionaries had done perhaps more than any other class of men in the translation department, and that the London Missionary Society and the mission in connection with the Scotch Church had done a wonderful amount of good at Calcutta. He believed that the present position of the young men at Calcutta was mainly owing to the schools established there by Dr. Duff."

[Our Correspondent's account of the Wesleyan Missionary and the Church of Scotland Missionary Societies and of the Jubilee of the Religious Tract Society, must be deferred to another week.]

DOMESTIC INTELLIGENCE.

Our domestic intelligence must be briefly stated. The event of so exciting interest to peers and placemen has come off after two nights of debate in the House of Lords. The second reading of the ministerial measure for the alteration of the Navigation Laws has been *carried*, by a majority of 173 to 163. On the first evening there was unusual excitement and a large attendance both of Peers, Commons, and lady visitors. Poor Lord Brougham again made a sad display of himself: he spoke first in opposition; his speech lasted for 3 hours, and was about everything. The division took place on the 8th. On the 7th, what is called the Jews' Bill was read a second time in the House of Commons: the majority was respectable—278 to 185. This will, it is highly probable, secure the final success of the measure; and Baron Rothschild, the member elect, but not sitting, for the City of London, will become actual member of Commons' House. Mr. Peel, son of Sir Robert, delivered his maiden speech in favor of the measure. Disraeli was dumb: he formerly voted and spoke in favor of the measure; but his leadership, such as it is, of the bigots and Protectionists, compelled defection from the cause of his race. The House has been engaged with a Marriage Bill, the object of which is to legalize the marriage of widowers with the sisters of deceased wives. A few years since, for the convenience of a Peer, Lord Lyndhurst quietly got an act passed legalizing such marriages *retrospectively*; but thrust in a clause declaring future marriages of this kind to be illegal. But they have since continued to take place. The law of Parliament is not recognized. The debates are chiefly noticeable for the assumption by Mr. Gladstone, Mr. Roundell Palmer, and other Tractarians, that the Law of God and the Law of "*the Church*" is one and the same thing. Because Canon Law—the law of the Church of Rome—the opinions of fathers and celibates, and of those who hold even marriage under any circumstance to be a degradation; because this "*the* Church" declares such marriages to be something horribly wicked; therefore, according to these Anglo-Catholics, it is against the Law of God! To the Divine written law little respect is paid. The opinion of Judge Story was quoted, as a strong authority in favor of the bill.

On the 5th, almost without remark, the House voted half a million sterling to improve the soil of Ireland, for the benefit of the Landholders! The argument was strong for improvement, and cases were adduced to show an enormous increase in annual value from drainage and better culture. But so wholly is the idea of public justice excluded that no one even suggested that if a greatly improved value were given to the land of Ireland, by the application of public money, *then* not mere repayment with interest, but the improved value of the soil should be to the credit of the State. Even now, *a tribute of fifty millions sterling is paid annually to Landholders, by Farmers, for permission to till and improve the soil.* And now the future rents of land in Ireland will be doubled, and quadrupled, for the benefit of the mere holder of the soil; and that too by the expenditure of money drawn from the general taxation of the country. And this is "Justice to Ireland."

THE REV. BAPTIST NOEL.

The Rev. B. Noel has addressed a short letter to the Bishop of London. It breathes the spirit of a Christian patriot, and is in accordance with the expression of Apostles:—*woe is me if I preach not the Gospel:—we ought to obey God rather than men.*

The venerable Angell James, of Birmingham, not being able to keep his engagement to preach the Sermon for the London Missionary Society Mr. Noel has kindly engaged to supply his place.

CONTINENT OF EUROPE.

The foreign intelligence continues day by day to be of the most interesting kind. By cajolery and threatening Oudinot got possession of Civita Vecchia unopposed; he propos

Editors' Table.

THE WORKS OF WILLIAM COWPER: His Life, Letters, and Poems. Now first completed by the Introduction of Cowper's Private Correspondence. Edited by Rev. T. S. Grimshaw, A.M., F.S.A., M.R.S.L., &c. &c., with illustrations. New York: Robert Carter & Brothers, 285 Broadway. 1849.

The Letters and Poems of Cowper have been so universally admired, even by those whose spiritual sympathies with the author have been least distinct, and his collected works have been for the last half-century so thoroughly domesticated in all refined and Christian circles, that at this day to write their eulogy would be to paint the lily and burnish the gold. The volume before us is mainly noticeable for the large addition it makes to the previous collection of the Letters of the Poet. More than two hundred of these, unpublished by Hayley, have been drawn from the treasures of his Private Correspondence, and are here incorporated with the narrative of his Life. They are written in the same admirable epistolary style with those previously published; and in their flexile facility of expression, their depth and calmness and purity of thought, and their prevalent tone of Christian and devotional feeling, they will stand as durable monuments, or rather as animate and undying witnesses, to the genius and piety of their most lovable author. If possible they seem more delightful, because usually less elaborate or 'important' and so more characteristic, than those compiled by Hayley. They let us still more completely into the recesses of that nature whose power and grandeur and capabilities for emotion were almost hidden from view by its pervading simplicity and gentleness; into that spiritual history across which the gayest light of humor so often chased the gloom of religious despondency, and which sounds to us in its record as a sorrowing plaint, as a wailing requiem, yet illumined and crowned by celestial symphonies. The publication of such Letters is a real contribution to Christian Literature. We account their presentation in this beautiful form a personal benefit, and there are many we know who will rejoice with us.

THE POETICAL WORKS OF MARTIN FARQUHAR TUPPER; including Proverbial Philosophy, A Thousand Lines, Hactenus, Geraldine, and other Poems. New York: John Wiley, 161 Broadway. 1849.

This stout little volume contains all the poetical writings hitherto published of its widely-known author, and is pre-faced by his portrait. We are almost sorry to have seen the latter, for it so thoroughly puts to flight some fancies touching the presumed venerableness of the philosopher's aspect, that we doubt if the Philosophy itself will ever again be quite so impressive. To suppose such an exceedingly amiable, gentlemanly, well-dressed and polite person as this engraving represents, capable of profound analyses, grand forth-reachings of thought, truthful and wise and comprehensive maxims, is certainly a great stretch toward the marvelous. That such are found however in his "Proverbial" many of our readers must have learned already; and if there are those who have not, we sincerely advise them to buy this book, of four inches long by two inches thick, and search it for themselves.

THE GERMANIA AND AGRICOLA OF CAIUS CORNELIUS TACITUS; with Notes for Colleges. By W. S. Tyler, Professor of the Greek and Latin Languages in Amherst College. New edition. New York: D. Appleton and Co., 200 Broadway. 1849.

THE HISTORIES OF CAIUS CORNELIUS TACITUS; with Notes for Colleges. By W. S. Tyler, Professor of the Greek and Latin Languages in Amherst College. New-York: D. Appleton and Co., 200 Broadway. 1849.

Prof. Tyler's edition of the Germania and Agricola has been most favorably received by scholars and teachers. The Notes evince thorough scholarship and mature judgment. There is withal a modesty about them which is refreshing in contrast with the insufferable self-conceit and learned parade of some classical editors. This edition of the Histories of Tacitus fully sustains the reputation of the editor. We cannot here enter into a critical examination of the Notes, but it strikes us, on a cursory reading, that those of a historical character will be of very essential service to the student, and that those which are strictly grammatical will be helps without being substitutes for personal application. An able Essay on the style of Tacitus is prefixed. Both works are issued in a style of neatness far surpassing that of text-books in our college days.

MANUAL OF ANCIENT GEOGRAPHY AND HISTORY. By Wilhelm Putz: Principal Tutor at the Gymnasium of Düren. Translated from the German. Edited by the Rev. Thomas Kerchever Arnold, M.A. Revised and corrected from the London edition. New York: D. Appleton & Co., 200 Broadway. 1849.

This is in the strict sense of the word a manual, a hand-book, embracing in a convenient, portable compass the more important facts of Ancient History. So condensed and succinct is it that it might have been written by Herodotus himself; yet the student of history will find in it all the great landmarks which are worth preserving. It is rather a book of reference for scholars than a text-book for beginners, for which it is intended. The conciseness of the book, however, will give the greater latitude to the teacher, and so transform the recitation into a lecture. Under this aspect the brevity of the work is commendable. Ancient Geography is happily interwoven with History throughout.

THE MOTHERS' MAGAZINE. Edited by Mrs. A. G. Whittelsey. Myron Finch publisher, No. 116 Nassau-street, New York. Terms $1 per annum. May, 1849.

We find this useful monthly again on our table. It is now in its seventeenth volume, has an extended circulation in all parts of the country, and we have no doubt that most of our readers have already made its acquaintance. A perusal of the present number will well repay those who have the charge of rearing and educating children. Its engraving for the month is "The Swiss Cottage," and among its articles are "The Mother and the Unloved Child," by Rev. F. C. Woodworth; "The Bees and the Sabbath," by Prof. Alden; "The Second Annual Report of 'The South Dennis Maternal Association,'" and the "Report of 'The Maternal Association of Wells,' Maine."

This periodical has already a strong hold on the good opinion of the religious portion of the community, notwithstanding the multitude of publications now endeavoring to work their way into notice; and we know of none more worthy of patronage from the class for whom it is intended than "The Mothers' Magazine."

THE MOTHER'S HYMN BOOK: compiled from various authors and private manuscripts, for the use of Maternal Associations, and for social, family, and private worship. By Thomas Hastings. New edition, revised and enlarged. New York: Myron Finch—office of Mother's Magazine.

A NEW WORK ON FRANCE AND THE FRENCH.—It is understood that Robert Walsh is preparing a work on France and the French, which will embrace a history of the late revolution—of which he was a witness—and sketches of the most prominent characters therein. Mr. Walsh is now about 70 years of age, and one of the ablest writers of the country, but a man of violent anti-revolutionary prejudices, as those well know who have been familiar with his writings from his first tirade against Bonaparte to his latest letters in the *Journal of Commerce*, where he exults in the prospects of the restoration of the policy of 1815 to the Continent of Europe. He is now U. S. Consul at Paris, and being a staunch Whig will probably be retained in office. His work, being written in France, will be full of anecdote and incident, fresh, piquant, authentic, and told in the most gentlemanly and graceful manner; but its *coloring* will be "of the olden time" throughout.

SUMNER ON THE LAW OF PROGRESS.—"The Law of Human Progress; an Oration before the Phi Beta Kappa Society of Union College, Schenectady, July 25th, 1848. By Charles Sumner. Boston: Published by William D. Ticknor & Co." This elegant and spirited address is just issued from the Boston press in Boston style. Of course it is not to be supposed that we see every thing through the same medium with this distinguished and leading Neologist; but no man can read such an address without feeling his mind enlarged, his knowledge systematized as well as extended, and his hopes of good for this fallen world animated and elevated, preparing him for new labors and sacrifices in the cause of Human Progress, which we call the Kingdom of the Redeemer.

THE NEW ENGLAND PRIMER.—An "Antiquary," in the *Cambridge Chronicle*, has been writing a series of articles on the alterations and corruptions which have from time to time been committed upon the text of this venerable manual. He charges the Massachusetts Sabbath-school Union with being the principal transgressor, having circulated 100,000 copies so changed from the veritable old Primer that its authors would hardly have known it by name. Rev. Eli F. Cooley, of New Jersey, too, has published what he called "The New England Primer Restored," which is still more unlike the original. The worst perversions are in the "Alphabet of Lessons for Youth," where nearly half the couplets have been altered for the worse. "Antiquary" says—

"It is strange that no more care should have been taken to keep pure and unaltered these little lines. They always constituted the chief charm of the Primer in the minds of the young readers. From their brevity and point they were easily remembered. They were the first sentences that were read in the child's first book. On this account they were important. They were intended to amuse and instruct the little ones. Whilst they could retain the words and understand the meaning, they were pleased to learn them. Scripture truths were intended to be thus gently and willingly infused into their hearts. All children rejoiced in their study. They stood at the threshold of the temple of knowledge; placed there as tempting bait to allure the children into the more difficult and unpleasant recesses of 'The Creed' and 'The Catechism.'

"The restoration of these couplets, and indeed of the whole Primer, is due to the cause of truth and the character and memory of the primitive Puritans. Will not the highly respectable officers of the Massachusetts Sabbath-school Society deem the subject worthy of their serious consideration? They have unwittingly been instrumental in circulating what proves to be, in many respects, a spurious work. The many thousands of readers who purchase the work published with their sanction, suppose that they possess the genuine old New England Primer. The character of the alterations—being made from a sacred to a secular subject—ought to weigh something with a society instituted entirely for religious purposes; and now that the ludicrousness, impropriety and absurdity of some of these changes have been shown, it is hoped that the Publishing Committee will correct the future issues, and make them conform more nearly to the original Let them cancel the present stereotype plates, and publish from a genuine, unaltered copy."

CAUSE AND PREVENTION OF CRIME.—The House of Correction at Preston, England, has acquired a reputation among prisons, and is visited by foreigners and natives as a place of interest to be seen. It is thoroughly open to the public inspection, as every public institution ought to be, and thus subject to the control of general opinion. The prison is surrounded with cannon and other displays of military power, but its actual administration, under Mr. Clay, is eminently mild and Christian. The Separate System is adopted, and the most strict discipline enforced during work hours, so that the prisoners never raise their eyes from their work to look at visitors. But they come together for worship, and sit on benches, as at church, without separation and without restraint, and hear each other's voices in the hymns and responses. They also take exercise in common, but in strict silence. Two hours a day they take regular and compulsory exercise, by walking, trotting, and running in the open air. They are remarkably healthy, and free from the mental lassitude and stupefaction complained of in the Separate System. Their only employment is picking cotton; but it is in contemplation to introduce a common workroom, which will allow a useful diversity of labor. Mr. Clay's experience of thirty years has given him such an insight into the characters of prisoners, that if he expresses confidence in the integrity of their reformation, and is willing to give them a certificate on leaving the prison, they have no difficulty in obtaining employment. The mere fact of imprisonment is no bar to their success, if they have satisfied the keeper that they are sincere.

Although the Irish population in the district is not much more numerous than the Scotch, it is remarkable that there are 125 Irish in prison to 4 Scotch. Out of 30 boys in for theft and vagrancy, only one was English. Such is the effect on these boys, that the old proverb, "Once in gaol, always in gaol," is quite obsolete. Under the old system these boys would assuredly have gone through a regular course of prison initiation into the practices of crime; and after each one costing the country in mere money—not to mention the harrassing sense of insecurity, than which nothing wears and tears the mind so much—hundreds of pounds, would have ended his career at Norfolk Island or the gallows. Of 100 such boys, there used to be 56 ultimately sentenced to transportation; but of these only 4 in 100 now go on in crime. Says the *London Daily News*, to which we are indebted for these facts,

"The researches of Mr. Clay have been directed largely to the *causes* of crime. His observations on this subject have done not a little towards solving this great riddle. He principally refers it to drunkenness, ignorance, neglect of parents, and destitution. He demonstrates the awful ignorance of the criminal mass. A large number of those committed to Preston House of Correction have never heard the name of the manager, cannot tell the meaning of such words as 'virtue,' 'vice;' are unable to count a hundred; and do not know the names of the months. Some few have the mechanical power of reading; but know the sense of what they read no more than if it were Arabic. One man could read fluently—he had been educated at the National School—but did not comprehend a word out of his own limited vocabulary. He was reading of the marriage in Canaan with the rapidity of an elocutionist; but being asked what was the meaning of marriage, he stared blankly and replied, 'They did no' tell me any o' th' meanings.' And he had been told that marriage meant a hay-stack, and Canaan a wagon and horses, he would probably have known no better. And this man was set down in the returns as able 'to read well!'

"'Every one is aware that the vocabulary of the uneducated is very limited; but few indeed fancy how limited. We once took some pains to ascertain the verboseness of a family of peasants. Two hundred words appeared to be a large margin to allow. Mr. Clay's observation leads him to the conclusion that the honest class have not more than 130 at their control. It is with great difficulty that an educated man can make himself understood."

This representation suggests a topic of vast import. ance to others, as well as the keepers and teachers of convicts. In this country the vocabulary even of the uneducated is undoubtedly far more comprehensive than that of the illiterate English laborer. Yet it cannot be doubted that preachers and Sunday-school teachers lose a great share of their labor by not using language and employing illustrations suited to convey the truth to the minds of their hearers.

It will be seen, also, that the Separate System is already broken in upon in two respects: in regard to worship and exercise; and it is proposed to abandon it for work, which will bring the discipline substantially to the Auburn plan.

ORIGINAL COMMUNICATIONS.

For the Independent.

GOD'S REMEDY FOR SOCIAL EVILS.

With every new arrival from Europe we hear not only rumors of wars and the overturning of governments, but also of private distress and poverty, such as we living in the midst of competence can scarcely conceive. More especially is our attention directed to France, where before the revolution we were told that if they could only rid themselves of the feudal system, of the inequality in property, and could become free, then their troubles would cease, and happiness and prosperity would smile upon them. But though they have succeeded in overturning their former government and constitution of society, yet their evil still remains, and poverty and wretchedness seem rather increased than alleviated. One remedy having failed, the problem for the world now is, 'What shall be tried next?' for not France only but the world is full of poverty. We have seen in the French Revolution that experimenting without sufficient forethought is gaining knowledge at vast expense, so that in future experiments all the judgment and experience possible should have a share in the work. Now, is Socialism calculated to alleviate the misery and degradation of the poorer classes? Is it a system founded in nature? It seems not to me, for the first feeling of childhood, as soon as it perceives the difference between I and thou, is that mine is not and cannot be thine. And as long as the world does not really and practically love its neighbor as itself men will be too indolent to labor where there is no prospect of immediate advantage. Nor does it seem to me that societies for the encouragement of labor or for alleviating the distresses of the poor can at all reach the root of the evil, which lies deeper than the mere outward wants. I was talking a few days ago with a poor Irishman who had a family starving in his native island. I asked him if they were Protestants? "Oh, no!" said he, "the Protestants can get enough without coming to this country." Here we have the true secret of all human misery. Moral and physical degradation are soul and body of the same monster, and are never separated; and religious education is the only weapon which can destroy him. The Gospel is the power of God to temporal as well as to eternal salvation. W.

For the Independent.

THE WALK TO EMMAUS.

It was the first day of the week.
With holy splendor had that morning dawned
Upon the pall-like mantle, which the earth
For many long sad hours had worn; and now,
The beams of the new-risen sun sent forth
A purer radiance, and a softer breath,
To hail with joy Redemption's finished work,
And to proclaim a new-born Sabbath.

The day sang joyously, as he advanced
From height to height, till, robed in light, the deep
Broad valley gave response to the glad lake
That gemmed its fertile bosom—and forest,
Lake and valley, field and mountain top,
Rang with a thousand-voiced harmony.
Along the sloping hillside, on the road
Whose devious windings led to Emmaus,
With slow and thoughtful steps, two travelers,
With staff and scrip, now journeyed—heeding not
The jub'lant song of birds from out the trees,
Whose branches, gently swaying o'er the path,
Gave back the half-heard murmur of the stream
Upon whose bank grew gentle fragrant flowers.
Their thoughts and words were of Jerusalem,
Tow'rd which their backward eyes now frequent strayed
To mark the sacred pile, whose snowy walls
Shone in the dazzling sunlight, but from which
The Glory of the Holiest had passed.
Without the city's walls, but three days gone,
Their eyes beheld the Master whom they loved,
Hurt with the scoff, the scourge, the thorny crown,
Led forth to cruel, ignominious death.

Recalling all the scenes of that last night,
While thus with solemn earnestness they talked,
While hope and doubt ran coursing through their hearts,
The Crucified himself drew near, and walked
With them. His godlike countenance they saw
With veiled vision—they knew not Jesus:
For awhile they traveled on in silence
Of deep and anxious thought—the sounds of Nature's
Happy minstrelsy yet swelled the air unheard.
At length the Unknown One addressed the lone
Disciples. "Wherefore are your faces sad—
Of what do you discourse while journeying?"
"Art thou a stranger in Jerusalem?"
Cleopas answered; "Heardst thou not of Jesus,
The Prophet of Jehovah, whose mighty deeds
In Israel to-utmost Galilee
Are borne? This Holy One, whose patient feet
Have often trod these toilsome mountain paths,
To minister the bread of life and peace
To sin-sick, helpless, sorrowing sons of men,
The priests and rulers have condemned to death.
'Tis now the third day since with impious hands
They crucified him. But we hoped it had
Been He who should redeem lost Israel."

The heav'nly stranger paused, and then replied:
"Ah! slow of heart, and faithless! Knew you not
That Christ must suffer these dark agonies,
Enduring even death, that He might grace
His jewelled diadem with rarest gems?"
With souls intent they listened to his words;
And while to sacred prophecy he lent
The fire of hallowed eloquence, and spoke
Of God's own Son, the Lamb for sinners slain,
The flame of holy truth was kindled strong
And clear within their hearts. Their steps beguiled
By such sweet converse, paused at Emmaus.
Constrained by their entreaty to abide
The early evening meal, the stranger guest
Drew near the simple board. Taking the bread
He raised his eyes to heaven in grateful praise.
The much-loved tones now heard again unsealed
The long-pent feelings of their gushing hearts,
And, as He broke and gave,—"Master!" they cried—
But Jesus answered not—His radiant form
Had vanished from their sight. J. G. B.

For the Independent.

ALUMNI OF N. Y. UNION THEOL. SEMINARY.

The Annual Meeting of the Alumni of this Institution was held at the Seminary on Wednesday, May 9th, at three o'clock, P. M. An address was delivered by Rev. Horace Winslow, of Connecticut, on the importance of a vital union with Christ as the true source of efficiency in the ministry. Three of the Alumni have died within the past year. Brief but deeply interesting personal narratives were given by each one present, and it was particularly gratifying that so large a number, more than on any previous year, were able to speak of the recent manifestations of Divine grace in connection with their labors. This delightful interview was concluded with singing and prayer.

For the Independent.

BIBLE AGENCY IN CONNECTICUT.

For several years past the American Bible Society has had no special agent in this State, though temporary services have been performed by Rev. Messrs. Brownson, Butler, and Wolcott, the agents of adjoining States. The Board has now appointed for this field the *Rev. S. L. Tuttle*, late pastor of the Presbyterian Church at Caldwell, N. J., who is well recommended, and is to commence his labors at once. His Post Office address is New Haven.

For the Independent.

AGED CONGREGATIONAL MINISTERS IN NORWICH, CONNECTICUT.

The first pastor, the Rev. James Fitch, a native of England, came to this country at the age of sixteen years, being then designed for the ministry. He died in the year 1762, at the age of 80 years, having retired from active service some few years before his decease. The Rev. Benjamin Lord, D. D., was settled as pastor of this Church Nov. 1717, and died March 1784. Rev. Joseph Strong, D. D., was settled as colleague with Doctor Lord in March 1778, and died December 1834. The united period of the ministry of these two was 123 years. Rev. Samuel Nott, D. D., of Franklin, now the oldest Congregational minister, as is believed, in the United States, was settled in Norwich—Franklin being *then* a part of that town; as was the town of Lisbon at the settlement of the Rev. Andrew Lee, D. D., who died in the year 1832, at the age of 87 years. Doctor Strong and Lee had colleagues for a few years before their decease, and one has been recently settled with Doctor Nott.

For the Independent.

LETTER FROM SAN FRANCISCO.

Extract of a letter from Mr. Thos. DOUGLASS, dated *San Francisco, March* 28, 1849, to his friends in New London, Conn.

"It is impossible to foresee the effects of the tremendous emigration now pouring into this country. Some predict dreadful disasters: but the Christian should rejoice in the consoling truth that God reigns; and out of all commotions and changes now enacting He will elicit good. I hope for the best. The institutions of the Gospel will soon be established here: schools will flourish. Three clergymen arrived in the steamer. They commenced their labors immediately in the neighboring towns. I start in the course of an hour or two in company with the Rev. W. Douglass for the Pueblo, to assist in introducing him and securing for him an opportunity to commence his labors. The Rev. Mr. Hunt, chaplain of this city, accompanies us."

HARTFORD, May 21, 1849.

To the Editors of the Independent:

GENTLEMEN:—Under the head of "*Congregational Church, Halifax, Nova Scotia*," in your valuable journal of May 17, the names of some of the contributors have been misstated. Will you be kind enough in your next to alter, and credit A. Edwards instead of A. Cowards; Hunt Brothers instead of Herat & Brothers; H. Bruen instead of H. Bruce; Mrs. L. S. Hale instead of Mrs. S. C. Hall.

With much respect yours truly,
J. BARTON.

HOMŒOPATHY FOR CHOLERA.—Six physicians of Milwaukie, three of them the City Physicians, have publis hed an address recommending the homeopathic treatment of cholera as far preferable to any other. And every refer to the results in St. Petersburg, and elsewhere on the continent of Europe, in 1831–2, as conclusive proofs of its superiority.

SELECTIONS.

Inaugural of "The Irish Apostle."

Week before last we announced the appearance of this paper at Dublin, under the auspices of Rev. A. King. The "*Apostle*" introduces himself to his readers in the following eloquent address.

"We live in eventful times. God has cast our lot amongst movements which mark a crisis in the history of the world. Humanity, in all lands, is awake; and in some it seems inspired with the noble consciousness of its own destiny. The various secular and material improvements that have taken place during recent years are now producing a great moral result. Physical science—political reforms—popular education—improvements in the arts—increase of trade and commerce, and all the other external implements of intellectual development have become electric conductors, by which "something Divine" has touched the soul of man. A necessity for a higher social life has been created. A moral appetite—a yearning of soul—has been excited among the nations. Many and mournful are the mischiefs already attendant on the *resistance* on the one hand, and the *misapprehension* on the other, of this holy impulse.

"We calmly and religiously believe that this shaking of the nations is an omen, and earnest, and instrument of good. But we are aware of the tremendous evils that have sprung up through the fissures made by this earthquake, and that now threaten some of the dearest interests of society with dislocation and destruction.

"The depths of the social system have been stirred. The latent elements of human power have been called forth into life. The forms and fictions by which society has been governed, and the inherent rights of men sequestered to a class, have been discarded. Men have been made frantic or ferocious by finding they had been enslaved by sham. The prostrate soul of Europe has suddenly started up and stood erect amid the gloomy shadows of the feudal castles, in which a military priesthood and a conclave of hereditary task-masters have defended the despotic impostures of aristocratic monopoly and the unchristian restrictions of 'Church and State' intolerance. This half-awakened giant has approached the sanctuary and the stronghold of prescriptive power; rudely, doubtingly, sometimes violently dealt an awkward blow against its frowning battlements, and been startled to find that some parts of the antique edifice crumble at his touch! Intoxicated by success, or infuriated by opposition, he has begun to wield his broken fetters as instruments of his newly-acquired power; and sometimes threatens indiscriminate vengeance upon all who deny his rights, or maintain their own.

"The powers of 'Church and State' have wrought together against THE MAN! The man now sets his manhood against his twofold oppressor. Law, property, and religion have maintained the class-monopolies of the governing few, and united their conservative influences to degrade the soul of humanity, and deprive the people of their rights. The people have thus been driven, in many instances, into mad and mischievous combinations for outrage against property, religion, and law!

"The very foundations of society have trembled. Men have stood aghast at their own work—have recoiled from themselves. The excesses and mistakes which have been associated with the movement for liberty have given arguments and arms to tyrants. Reactionary influences have been diffused. The timid and the selfish desert the cause of progress, or throw off the mask under which they had passed among its friends. Heartless indifference, feverish excitement, sullen determination, and intelligent resolve, all attract and associate the elements of their respective affinities. The powers of darkness and the agents of a benignant Providence are drawn together on the battle field of a close and deadly conflict; and the hopes of the world cluster around the horoscope in which Christian philanthropy scans the symbols of destiny for the middle of the nineteenth century.

"It is impossible to send back the aspirations of men to the cold shadows of the Past; and it were high treason against humanity and religion to attempt it. Society cannot move safely forward without light from heaven. It were the sport of fiends to bid men seek the world's future, and their own immortality in the dark. What then can save us from chaos and social death? What can insure the attainment of rights demanded, and the preservation of rights enjoyed? How shall men make safe and rapid progress along the high path of true freedom, and observe a wise and equitable regard for the sacred interests and varied wants and capabilities of the universal brotherhood? In the words of the dying Chateaubriand we answer, 'It is only by the soul of Christ diffused among the nations, by the influence of those Divine principles which annihilate selfishness, which establish the power of truth and love, and teach us to do to others as we would have others do to us.' This is the charter of our progress, the palladium of our safety, the day-star of our hope.

"Our era is the middle of the nineteenth century. Our work is to inculcate and apply the Divine verities of Catholic Christianity, to aid the great moral enterprise of religious liberty and social reform. We are urged by the voice of Providence, by the yearnings of humanity, by our religious hopes, by the dictates of philanthropy and patriotism, to make a faithful, though it be a feeble effort, to secure the adoption of the Divine plan for mitigating the sufferings, and promoting the happines of our country and our race. We have faith in God; and we believe that truth and love are the instruments of his moral power. We have faith in man; and we know that humanity is to be renovated and ennobled by the influences of love and truth. We have hope for Ireland, while our hearts are saddened by her sorrows and her wrongs. We desire to bring a mission of mercy to her bleeding heart, and to inspire her drooping spirit with those Divine ideas that can revive her moral consciousness, enfranchise her prostrate faculties, and promote within her borders the blessings of intelligence and industry, prosperity and peace.

"We shall gladly aid, and assiduously promote, any rational and practical measure for the civil and social benefit of Ireland. We shall endeavor to contribute largely to the national cyclopedia of useful knowledge. But our principal labor shall be to propagate the simple truths of unsectarian Christianity; to invigorate the soul of our civilization, by ideas come from God; to sustain our social progress, by the evangelism of religious liberty, and to make Christian charity and public virtue the pith and stamina of every measure of national and political reform.

"With the petty squabbles of religious or political sectarianism we shall not interfere. We have not to uphold any system of ecclesiastical uniformity, or to lisp the shibboleth of any party.

"Our motto is CHRISTIANITY BEFORE CHURCHES! Our faith is in principles—not in forms. We recognize the Gospel of salvation as a revelation of Divine love to universal man; not as a charter of prescriptive rights to a ruling class. We have to aid the diffusion of knowledge; not the centralization of power.

"Ours is a mission of Truth, and Liberty, and Love. We invite the sympathy and aid of the friends of humanity. We invoke the Divine benediction on our era and our work."

Work of Grace on Ship-board.

The *Baptist Miss. Mag.* for May contains a highly interesting letter from Rev. L. Jewett, one of the large company of missionaries who went out to Madras in the ship Bowditch, last fall. The captain was skilful and careful, but would not allow the missionaries to say a word to the sailors on religion, nor permit religious services on the deck; saying that it was of no use to try to convert sailors. When they had been out about three months, the captain sent them word that they had "full permission to visit the forecastle and warn every man to flee from the wrath to come." On the 18th of January the brethren resolved to spend the day in prayer; and soon after the exercises had commenced the captain sent them word that he had found the Redeemer of his soul.

"Captain P. said he had been told by sea-captains that missionaries go to India to live a life of ease; and he believed it was so. But as we walked the deck he saw that we were happy, while he was unhappy: this first awakened him. While reading Pilgrim's Progress, which was lent him, he used to say to himself: 'There go Bunyan's pilgrims—they are going to heaven; I wish them a prosperous journey; I wish I were going with them.' Thus he was led from step to step, till, on his knees, on the 18th of January, 1849, he found Christ precious to his soul. From that time all things on board the good ship Bowditch wore a new aspect. The sailors were allowed Saturday afternoon to prepare for the holy Sabbath; and on the Sabbath services were held on deck, and the sailors mostly were present. How much wiser is God than man! He reserved this signal blessing till we reached the longitude of heathenism—perhaps to show us that he is not confined to temples made with hands in Christian lands, but that he is equally present in all places where men are who call upon his name; indicating, perhaps, that he will be with us in the land of darkness to which we have come. Soon after the captain's conversion, one of the sailors—a young man, the son of a missionary formerly employed by the London Missionary Society in Cape Town—spoke to one of the missionaries as he (the sailor) stood at the wheel, requesting to converse with him after he was released. At 10 o'clock at night they kneeled together by the spars of the ship in prayer. Two days after he obtained hope in Christ; though he felt unworthy of cherishing that hope, because he had been a great sinner and ridiculed religion. Much seriousness has prevailed among the other sailors, which we hope will yet ripen into conversion."

Mr. and Mrs. Wade.

The return of these devoted Baptist missionaries, on account of failing health, with little hope of ever being able to resume their labors among the Karens, has given occasion for an interesting account of their labors, which is published in the *Christian Watchman and Reflector*. We copy a brief paragraph.

"The long years they spent in Tavoy, were occupied in writing tracts, assisting in the translation of the Scriptures, teaching schools, preaching in the jungles and villages, and city, to both Karens and Burmans, and trying by every possible means to save souls. Like industrious husbandmen they sowed the seed, and though some perished, yet they reaped a rich harvest. In short, brother Wade carried the first Burman Dictionary through the press, has written valuable notes on the Burman Grammar, reduced the Karen language, both Pgho and Sgau, to writing, wrote the first and only Karen Dictionary, wrote several valuable tracts in Burman and Karen, assisted in the translation of the Karen New Testament, made an epitome of the Old Testament in Karen, wrote hymns in both Burman and Karen, is the best Burman scholar that has ever been in the mission, excepting Mr. Judson, pronounces both Burman and Karen better than any other individual that has ever been in the mission, with no exception, associated with Mr. Judson, founded the Burman Church in Maulmain, raised up the first Karen Church in the Province of Maulmain, was the first preacher to the Karens in the Provinces of Ya and Mergui, and as the result of his preaching he has baptized with his own hands several hundred persons, among whom have been Burmans and Talaings, Pgnos and Sgaus, Hindoos and Europeans."

Home Missions.

The following communication from a son of Massachusetts, now a merchant in Wisconsin, shows how the destitute condition of the West strikes the mind of an intelligent *business man*, who merely takes notice of what comes in his way. It is addressed to the Secretary of the Massachusetts Home Missionary Society.—*Boston Recorder.*

"DEAR FRIEND:—I take the liberty of writing a line to you, not to give you any *news*, but to confirm the oft-repeated tale you have told of the greatness and wants of this western world.

"Having rode 3,000 miles in Michigan, Indiana, Illinois, and this State, in an open sleigh, staying in log cabins, fine county hotels, and farm-houses, I have taken every opportunity to inquire of the highest and the lowest relative to the agricultural wealth, mineral resources, almost *alarming* increase of the population, and the religious state of the land.

"In the town of Brighton, Michigan, is a population of 300 in a village, 500 in the town, with no church, and often no preaching on the Sabbath. Most of them are from New York and New England. There are two ball rooms in the place. In the village of Cambridge, twenty miles east of Madison, Wisconsin, there is no church, and no preaching. Population 125—one year ago 20. They told me land should be given for a meeting-house if a minister would come; and even seemed anxious to hear the Gospel.

"Villages with perfectly astonishing rapidity are springing up all over the three southern tiers of counties in Wisconsin, and are now desirous of having preaching; but wait a little, and they become accustomed to Sabbath-breaking and living without the means of grace.

"As I have rode from town to village, hundreds of miles, and *seen* and *heard* the need of missionaries from the East, I could not but be reminded of the days past, when I heard you urge the claims of this western land. Surely here is a field, a *world* for a thousand preachers; and they are *needed*, to prevent the heathenizing of this unprecedentedly increasing population; for no Puritan descent will hinder Satan from seducing the soul, where there is no living preacher.

"Yours in old remembrance, E. B."

A Hardy Soldier of the Cross.

A correspondent of the Indiana *Christian Herald*, in giving an account of the meeting of the Logansport Presbytery, has a description of the health of the members:

"The members of the Presbytery have generally enjoyed good health during the last year. One fact is worthy of notice. One of the brethren made in a private circle, substantially the following statement: "I have been in Indiana for forty-six years; in the Wabash valley thirty-one years; in the ministry something more than twenty years; but I have never had the head-ache, tooth-ache, ear-ache, or backache; I have preached daily for three months at a time, but never was fatigued; I have preached eight sermons in three days, but never was so fatigued that I could not have preached again immediately; and I can make long journeys or short ones, without any oppressive sense of weariness." The statement, tho' remarkable, is I believe without any exaggeration, and shows what man can endure when blessed with a good constitution. What mere apologies for men most of us are! This brother has preached about one sermon a day on an average since the commencement of the year, and yet he is in the enjoyment of perfect health, and seems to know no limit to his power of endurance. In contrast with this, I should state that two or three of the brethren, overcome by the labor of riding on horseback, and by excitement in attending the meetings of Presbytery, were prostrated with chills before the session closed."

What a Change.

An old gentleman from the town of Shelburne, was in one of the stores in this village last week, enquiring the price of cotton sheetings. He remarked that about 48 years ago, a Mr. Smith opened a store in the upper meadows, on the spot where the Coleman House now stands, and sold cotton sheetings for 75 cents per yard, and they were considered cheap at that, causing quite a rush of customers for those times. As good or better sheetings are now selling at 6¼ cents per yard. Butter sold in those days for some 8 or 10 cents the pound; now the price is 18 cents. Then the young women earned 50 cents a week doing house-work. Of course, according to Colburn, they could buy only *two thirds of a yard* of cotton sheeting with their week's work. Now they get $1 50 per week; and can buy 24 yards of sheeting for the labor of a week. Less than 40 years since five-quarter-wide black cambric (not silk) sold for dresses at $1 75 per yard in this county, and I suppose the happy woman who could afford to purchase such a dress was looked upon by her less fortunate neighbors with envy.—*Franklin Herald.*

Rules about School.

1. Send your children constantly and seasonably.
2. Encourage them to respect and obey the rules and requirements of their school.
3. Encourage them to be orderly, &c.
4. Encourage them to be studious.
5. Visit them at school.
6. Have a regard to the character of the books your children read, and see that they read understandingly.
7. Cultivate in your children habits of true politeness and courtesy.

These duties, and others growing out of them, perform faithfully, and you will find a most abundant reward in the increased interest of your children, and their growth in knowledge and virtue.

Egyptian and European Pyramids.

What arithmetic can tell how many lives each successive layer of stones in these pyramids has cost? If the innumerable multitudes who, while engaged in building these immense structures, were worn out with excessive labor, famine, and pestilence, and perished unnoticed and unwept, could have been embalmed and placed in a pyramidal form, the heap made by these broken and cast-away tools of the enthroned demi-gods would probably have exceeded in size any of those monuments of departed greatness. What if the despots and their sage counsellors had been pleased in some other way to use up the ignoble herd whom they considered as existing solely for their benefit?—what if, instead of consuming them in the quarries, or as beasts of burden, or as masons and tenders, they had taken them alive, and made a pyramid of them, of the same fashion as those that may now be seen in the Valley of the Nile: that they had taken the poorest and most unfortunate, and placed them for the first layer, far below the surface of the earth; then had taken the next lower class, and placed them for the second layer—and so on to the last—and then on the narrow summit should spread out their own royal pavilion, and with the most "parental affections" for all their "well-beloved subjects" below should sun themselves, and inspire the empyreal air—would not all your former emotions of admiration and sublimity give place to intolerable horror? Would you not earnestly pray that God, in his mercy, would send an earthquake, and demolish the awful pile?

British, as well as every other European society, is cast into a pyramidal form. You cannot more clearly discern the imprints of infinite wisdom, skill, and goodness, in the formation of individual human beings, than you can discover the footsteps of the arch-fiend in most of the existing relations of society. Such a state as there exists is enough to drive a wise man mad. Each successive layer, as you ascend, is much narrower than the one immediately below. The lowermost is larger than all the rest put together. The pressure at the bottom is extremely awful. Well would it have been if the effects of this unnatural order of things had been confined to the coarse and tattered garments, to the scanty fare, and stunted bodies of the lower orders: but the symmetry and beauty of their spirits are grievously marred.

Contemplate that living pyramid. The curse of indignant Heaven rests upon it. The very foundations are, at present, heaving, and calling most ominously. You can distinctly hear the growl of the pent-up elements. You may also discern a confused noise, an inarticulate hubbub. It is the prayers and the bitter cries of the oppressed ascending into the ears of an avenging God. All the higher orders, whose brows are encircled with crowns, mitres, or coronets, are busy in piling all kinds of materials on those crevices whence the sulphurous smoke and the mutterings of the thunder issue. They are determined to keep things as they are. The educated classes, both lay and clerical, join their hands with the powers that be, and exhaust all their stores of gloss and sophistry to resist progress.—*Watchman and Reflector.*

Could we but hear all Nature's voice
From Glowworm up to Sun,
'Twould speak with one concordant sound—
Thy will, O God, be done.

But hark, a sadder, mightier prayer
From all men's hearts that live—
Thy will be done in earth and heaven,
And Thou my sins forgive.

Dr. Mason's Works.

BAKER & SCRIBNER have just published the complete WORKS OF Rev. JOHN MASON, D.D. Edited by Rev. Ebenezer Mason. 4 vols. 8vo., with a Portrait. Price $6 50.

"An edition of Dr. Mason's entire works, which in its style of execution may be termed splendid, is a precious legacy to the churches: to the general reader the value of the work is scarcely less. Rich in thought, masterly in argument, energetic and eloquent in manner, and usually profoundly true and just, Dr. Mason's writings are to be reckoned among the first of the theological productions of our country. They are peculiarly valuable for young preachers and students; not only for what they are, but for the spirit with which they are inspired. There is a magical life and energy in Dr. Mason's style, and a terseness and point of logic which will find sympathy with this class, and furnish them a most admirable model."—*N. Y. Evangelist.*

"The memory of Dr. Mason remains fresh in the hearts of thousands. His transcendent abilities and active public life distinguished him among the most conspicuous of his countrymen. His mighty eloquence, before which Robert Hall declared he could never preach again, will be forgotten by those who heard him in the strength of his days. That his works are here collected, and especially that they are produced in a form which, while sufficiently elegant, will place them at the command of a wide circle of readers, it gives us great pleasure to announce."—*N. Y. Recorder.*

"We hold no library to be complete until it has, side by side, the works of Mason, Hall, and Chalmers."—*Ch. Intelligencer.*

"The American press has